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# Cultural and Historical Studies of Pui O, Shui Hau and Neighbouring Areas on Lantau



## STUDY REPORT

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CIVIL ENGINEERING AND  
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The Sustainable Lantau Office (SLO) of the Civil Engineering and Development Department commissioned consultants to conduct preliminary baseline studies on the culture and history of different villages on Lantau Island, to propose conservation recommendations. These reports are for reference only. For any enquiries, please contact SLO (email: [enquiry@lantau.gov.hk](mailto:enquiry@lantau.gov.hk)).



## Executive Summary

This report portrays the baseline profiles of four major villages in South Lantau, including Pui O, Tong Fuk, Cheung Sha and Shui Hau. The research also covers the former Shek Pik Heung area, which is now the current Shek Pik Reservoir. This report is mainly a literature review based study supplemented by on-site investigations, oral history interviews and design thinking engagement activities. The research team collected cultural and historical data on South Lantau villages' historical background, social values and traditions, economic production, cultural practices, land use planning and geographical environment. The key objective of this exercise is to identify and record the important historical and cultural heritage resources in the study area and analyse the key opportunities and challenges of conserving and revitalising these resources.

The research team found that the five areas covered by this study are basically composed of land-based ethnic groups, but they also worship different types of Sea God to pray for smooth weather. Moreover, due to the rich marine resources in the coastal areas, these land-based villages generally collect the marine resources in the coastal areas by traditional and sustainable methods to supplement the agricultural economy. Therefore, the research team believes that the overall characteristics of the villages in South Lantau can best be reflected in the aspects of folk beliefs and customs, as well as their traditional industries.

The most far-reaching project in the South Lantau region is undoubtedly the Shek Pik Reservoir Project in the 1950s and 1960s, which brought the South Lantau area connected with the wider Hong Kong and Kowloon, but it also indirectly led to the decline of agricultural operations in the South Lantau area at the same time. In addition, the research team found in the baseline study that the existing cultural and historical resources related to educational development in the South Lantau region are relatively complete and comprehensive, which is of high representativeness and research value in the development of rural education.

Therefore, apart from formulating short, mid and long-term conservation objective, strategy and guideline for the aforementioned four villages and Shek Pik, the research team will also provide recommendation on the conservation of the entire South Lantau region in terms of folk beliefs and customs, traditional industries, educational development and the Shek Pik Water Scheme.

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# 1

## Introduction

## **1.1 Background**

Compared to the more developed North Lantau, the transportation in South Lantau is not convenient. A unique coastal area with rich cultural and natural heritage remains vibrant in rural villages of South Lantau. In recent years, various development initiatives planned for South Lantau pose a long-term challenge to heritage conservation while new opportunities could be brought to the locality.

While some native inhabitants, such as the Tanka and Hoklo communities, have an earlier presence on the island, the history of South Lantau, such as Shui Hau and Pui O areas, can be dated to the end of the Song dynasty, when an influx of mainland population fleeing the Mongol invaders settled along the southern coast of Lantau Island. These migrants, such as Hakka farmers, introduced new cultures and practices to the fishing and salt-making villages. The mainland influence integrated with local customs over time and traces of this assimilated culture still survive today in many traditions of the South Lantau communities.

South Lantau's changing coastal landscape also contributes to its unique culture and history. The construction of Shek Pik Reservoir between 1957 and 1963 invited a group of western residents, who worked as engineers for the construction project. The dam also permanently altered the main irrigation water supply of the island and caused many villagers to give up farming in the ensuing decades. "Stray cows", herds of buffalos abandoned by the farmers, roamed on the unattended paddy fields and gradually turned them into wetlands. Today, the wetland is the habitat of many species of ecological value. The landscape also supports many distinctive ways of living that are rarely found in other rural parts of Hong Kong. For example, the traditional cuisine '*Lai Wok Pin*' is only made when clams are freshly dug by villagers on the mudflat.

Lantau Island has undergone many changes recently. With the completion of South Lantau Road in 1963, which connects all major villages in the region from Mui Wo to Shek Pik, investments and tourists together with development and other concerns arose. In the meantime, the public has increasingly expressed their strong desire to preserve the cultural heritage of Lantau. The government released the Sustainable Lantau Blueprint in 2017, which set the basic principle of "Development in the North, Conservation for the South" for Lantau Island. A "point-line-plane" approach was proposed to connect places of ecological and cultural value in Lantau by walking trails, forming a network of natural and cultural resources of Lantau. Against this background, the principle of "conservation to precede development" was committed under the 2018 Policy Address for promoting and implementing conservation of rural Lantau, and pursuing livelihood and improvement works in remote villages and communities. To take forward the PA initiatives, the Sustainable Lantau Office (SLO) of the Civil Engineering and Development Department (CEDD) commissioned The Chinese University of Hong Kong (CUHK) in 2020 to carry out this consultancy project to examine the cultural and historical characters of South Lantau including villages in Pui O, Shui Hau and neighbouring areas, and explore appropriate conservation and revitalisation proposals. The study comprises literature review, field research, in-depth interviews and design thinking engagement activities. After analysing the information collected and considering stakeholders' views and opinions, conservation and revitalization proposals will be formulated.

## **1.2 Objective**

The key objective of this research is to identify and record the baseline cultural and historical significance in various rural villages and sites of South Lantau. To fully understand stakeholders' and public opinions, the research team adopted a design thinking approach. The team organized a variety of different community engagement activities, including knowledge sharing seminars, expeditions, in-depth interviews, brainstorming and design workshops, so as to explore appropriate conservation proposals for enhancing the cultural heritage conservation and rural revitalization in the study area.

## **1.3 Study Area**

The research scope covers the land area within the boundary of the Approved South Lantau Coast Outline Zoning Plan, including the four villages of Pui O, Shui Hau, Tong Fuk and Cheung Sha, as well as the Shek Pik Valley, where several former Shek Pik villages were located. The research team collected historical data on South Lantau villages' land use pattern, social values and traditions, economic production, cultural heritage, religious beliefs and practices and the traditional rural life. The team also recorded the current status of the villages such as the geographical environment, land use, infrastructure and housing construction, transportation network, landscape features through on-site surveys.

## **1.4 Methodology**

'Wetlandscape'<sup>1</sup> and 'Coastal Communities'<sup>2</sup> are the two key concepts of this research. Anthropology Professor Sidney Cheung from CUHK pointed out in his papers that many wetlands and coastal areas in Hong Kong, such as Mai Po and Lau Fau Shan in Yuen Long, New Territories are not entirely natural landscape but instead a result of the interactions between the environment and local communities who live there. Therefore, the landscape was constantly changing according to the needs of the society. Tin Shui Wai in Yuen Long, for example, went through different stages including mudflat, rice paddy, reeds field, shrimp pond and fishpond; and finally some part of the wetland area has been kept as a reserve and public park while the rest are modern public and private residential areas. Freshwater marshes and wetlands cover the entire South Lantau coast, mainly inhabited by the Punti and Hakka. Because these villages are located in the coastal environment at the junction of salt and fresh water, they are more susceptible to the adverse weather along the coast. In addition to the land gods, they also worship different types of sea gods, praying for smooth weather. Moreover, due to the rich marine resources in the coastal areas, and the close exchanges with the Hoklo and Tanka living on the water, these land-based villages generally collect the marine resources in the coastal areas by traditional and sustainable methods to supplement the agricultural economy. The two concepts offered an insight into understanding the changing lifeways in South Lantau from a socio-historical perspective, and thus highlighting the existing multiculturalism in the local communities.

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<sup>1</sup> Cheung, Sidney C. H. 'The Politics of Wetlandscape: Fishery Heritage and Natural Conservation in Hong Kong'. *International Journal of Heritage Studies*, Vol 17, 2011. p.36–45.

<sup>2</sup> Cheung, Sidney C. H. 2019. 'Floating Mountain in Pearl River: A Study of Oyster Cultivation and Food Heritage in Hong Kong'. *Asian Education and Development Studies*, Vol. 8, 2019, p.433–442.

The research team adopted a multi-pronged approach in terms of data collection. This report is mainly a literature review based study supplemented by on-site investigations, oral history interviews and design thinking engagement activities. The research team collected cultural and historical data on South Lantau villages' historical background, social values and traditions, economic production, and cultural practices. The team also recorded the current status of the South Lantau such as the geographical environment, land use, infrastructure and housing construction, transportation network, landscape features through on-site surveys. Finally, stakeholders' views were sought through a variety of different design thinking engagement activities including knowledge sharing seminars, expeditions, in-depth interviews, brainstorming & design workshops. In conjunction with the Cultural and Historical Studies, the students of CUHK Master of Architecture Design Studio 2020-21 led by Professor Thomas Chung have worked on a project titled 'Regenerative Design in Lantau South'. Using regenerative conservation as the theme, students exhibited inventive design works that raised public interest and discussion on cultural heritage conservation and revitalisation potentials of South Lantau.

### **1.5 Limitations of the Study**

Lack of relevant literature is the major limitation of this study. South Lantau is a relatively isolated area and many villages are sparsely populated. The significance of local history and culture has rarely been recognized. Chinese official historical sources usually record only the names of major villages in South Lantau but stop short of describing the livelihood in these communities. Many local manuscripts such as land deeds and genealogies were lost or destroyed in previous village removals and particularly during the period of Japanese Occupation (1941-1945). Therefore, the study relied heavily on notes taken by South District Officers such as Austin Coates and James Hayes when they visited Lantau Island. These notes dated back to the 1920s. In addition, for villages that were not mentioned in any official historical documents, such as Cheung Sha and Tong Fuk, the research team relied on newspaper articles which dated back to the 1950s.

# 2

## Historical Overview

## 2.1 Historical Overview

Hong Kong is located at the lower basin of the Pearl River estuary and Lantau Island is located in the southwest of Hong Kong. It was originally home to the native She and Yao people. As migrants from north central China moved southward from Song and Ming Dynasties, the New Territories have long been inhabited by four distinct dialect groups, namely, Punti, Punti Hakka, Tanka and Hoklo<sup>3</sup>. Their ancestors arrived in Hong Kong at different historical times. As Lantau Island is the largest island in Hong Kong, covering an area of 147 square kilometers, all four dialect groups have assembled and settled on Lantau Island.

In the past, Lantau Island was also known as Tai Hai Shan, Tai Kai Shan and Tai Yi Shan<sup>4</sup>. The name “Tai Hai Shan” first appeared in *Yu Di Ji Sheng*, a book compiled by Wang Xiangzhi in the Song dynasty (960-1279). At that time, Tai Hai Shan included Lantau Island and its 36 surrounding islets. This name had been used until the Qing dynasty (1644-1911). In 1819 *Xinan Gazetteer*, both the names Tai Hai Shan and Tai Yu Shan were used. The renowned modern scholar Xu Dishan suggested that the people who first named the island Tai Yu Shan were probably not Cantonese but fishermen or pirates from Fujian<sup>5</sup>. He pointed out that Fujian people used the character “Yu” to mean a small island and the character “Shan” for larger ones but the Cantonese people rarely used the characters for this purpose.



Plate 2.1: Map of Hong Kong in *Xinan Gazetteer*, 1819<sup>6</sup>.

<sup>3</sup> Watson, James L, 1983, ‘Rural Society: Hong Kong’s New Territories’, *The China quarterly* (London), Vol.95, p.480-490.

<sup>4</sup> Siu Kwok-kin, 1989, ‘Tai Yu Shan from Chinese Historical Records’, *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.29, p.394-398.

<sup>5</sup> Hayes, James W., 1983a, *The Rural Communities of Hong Kong: Studies and Themes*, Hong Kong, Oxford University Press, p. 22.

<sup>6</sup> 劉智鵬，劉蜀永：《方志中的古代香港：《新安縣志》香港史料選》。（香港：三聯書店(香港)有限公司，2020年），頁7。



<p>朝乞差延祥將官商榮將兵以往而——之人用 木支格以釘海港官軍不知蹊徑竟不能入而島民 盡用海舟載其弩以廣州州兵敗止再潮達城下州 民散避賊會官船水手者善跳船與賊首之船遇乃 從檣竿上飛過斫斷其帆索帆墜船不能進 賊船遂亂商榮因用火箭射之賊遂大敗</p>	<p>野雜記云大奚山者<small>南海志在東莞縣海中</small>有三 大奚山<small>十六嶼居民以魚鹽為生</small>朝 安國捕鹽島民嘯聚為盜劫高登為首殺平民百三 十餘人經略雷濂與安國素有隙以生事聞於朝盡 執島民戮之無噍類詔罷安國以錢之望知廣州象 之嘗聞婺之士友鄭岳云岳曾作館于廣州是歲賊 勢猖獗福州有延祥寨水軍海寇畏之錢帥申請于</p>
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Plate 2.2: The name "Tai Hai Shan" first appeared in *Yu Di Ji Sheng*, a book compiled by Wang Xiangzhi in the Song dynasty<sup>7</sup>.

<sup>7</sup> Hulu Culture, 'Hisotry of Lantau Island', Date of Visit: 8 Mar 2022. <https://had18.huluhk.org/article-detail.php?id=225&lang=en>

## 2.2 South Lantau before 1898

There have been traces of human activities on Lantau Island dating from the mid-Neolithic Period of more than 5,000 years ago<sup>8</sup>. Archaeologists have discovered different sites along the coast of Lantau Island including line kilns and tombs where they unearthed artefacts such as stoneware, pottery and bronze wares.

The lime-burning industry was once prosperous on Lantau Island. In the 1970s, archaeologists have discovered a number of ancient kilns along the coast of Lantau Island, with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. These sites are located in places like Tong Fuk, Pui O and Shek Pik<sup>9</sup>. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in building constructions. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.

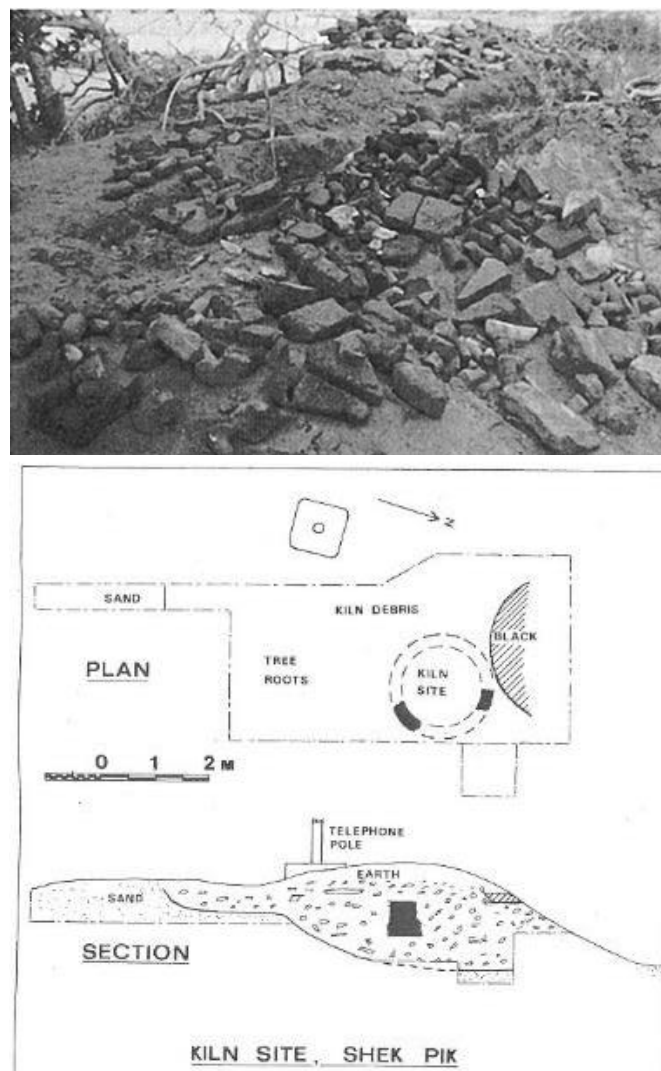


Plate 2.3: Photo and illustration of kiln site at Shek Pik<sup>10</sup>

<sup>8</sup> 梁炳華編：《香港離島區風物志》。(香港：離島區議會，2007年)，頁3。

<sup>9</sup> Meacham, William, 1978, 'The "Missing Link" in Hong Kong Archaeology', *Journal of the Hong Kong Archaeological Society*, Vol 7, p. 110-145.

<sup>10</sup> Ibid.

Lantau Island became an important site for salt production during the Song dynasty (960-1279). The Northern Song court set up salt pans in today's Tai O. Salt has a wide range of uses and was a vital source of government revenue. Salt-makers on Lantau Island clashed frequently with the government over issues on salt tax and private salt smuggling. In 1197, the villagers rose in open revolt under Man Tang, the general of the garrison on the island. Eventually, the emperor sent troops to Lantau and “massacred all the islanders”<sup>11</sup>. As salt policy continued to be strict and also due to the Evacuation Order enforced in early Qing dynasty, salt pans in Mui Wo and South Lantau were largely abandoned, leaving Tai O as the only salt-producing town on Lantau.



Plate 2.4: Salt pan in Tai O, 1957<sup>12</sup>.

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<sup>11</sup> 蕭國健：《香港古代史新編》。（香港：中華書局，2019年），頁76-80。

<sup>12</sup> Digital Repository, the University of Hong Kong, ‘Salt making, Tai O’, Date of Visit: 28 Sep 2021. <https://digitalrepository.lib.hku.hk/catalog/6108vd41d#?c=&m=&s=&cv=&xywh=-36%2C-240%2C1111%2C1111>



It is interesting to note that Lantau Island was once granted to Li Mao-ying (1201-1257), an official of Southern Song dynasty, as part of his fief. Two boundary stones bearing the words “Shiyishushan of Li family” were discovered at Mui Wo in 1955 and Man Kok Tsui in 1981 respectively<sup>13</sup>. There are many local tales in relation to this history. Dr James Hayes, the then Southern District Officer, heard from a villager of Sha Lo Wan that the emperor was so pleased with Li that he told him to float a wooden goose on the sea and Li could have wherever land the goose went<sup>14</sup>. Another tale said Li Mao-ying ran into Lai Buyi, the great fung shui master, when he was about to move to Lantau Island. Lai assessed the geomancy of Lantau Island as “a series of elephants which gives rise to a generation of monks”. It was said that Li abandoned the idea of developing Lantau Island upon hearing Lai’s advice<sup>15</sup>. Lantau Island remained in the possession of Li Jiuyuan Tong, the *Tso Tong* (ancestral organization) of Li’s family, until the late Qing dynasty. It was after the lease of New Territories in 1898 that the Hong Kong government no longer recognised their land ownership on Lantau Island.



Plate 2.5: Fief Boundary Stone of Li Family<sup>16</sup>

<sup>13</sup> 蕭國健：〈李昉英與大嶼山梅窩涌口之「食邑稅山」界石〉，於「首屆華南地區歷史民俗與非遺」國際學術研討會，2018年。

<sup>14</sup> Hayes, James W., 1972, 'Letting Go the Wooden Goose', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.12, p.207.

<sup>15</sup> 蘇萬興：〈李府界石〉，於《坐言集》。2003年。Date of Visit: 28 Sep 2021.

<http://somanhing.com/gotowalk/dist/outisland/lantau/muiwo/stone.pdf>

<sup>16</sup> Fotop.net, '李府食邑稅山界石（梅窩）', Date of Visit: 28 Sep 2021.

[https://www.fotop.net/RickyWu/RickyWu15/003\\_G](https://www.fotop.net/RickyWu/RickyWu15/003_G)

Punti (local), also known as Wai Tsuen (walled village) or Wai Tau people, are the earliest Han Chinese inhabitants of New Territories. The Punti are descendants of north central Chinese migrants who first settled in Guangdong during the Southern Song dynasty (1127-1279)<sup>17</sup>. Most of the local Punti came from the Dongguan County of the Guangdong Province in the early Ming dynasty (1368-1644). Their ancestors came from Henan, Jiangxi and Fujian but they lived in the Lingnan region for a long time during the migration process. Therefore, they form an essential part of Lingnan culture. These wealthy and powerful clans have firmly established themselves in the New Territories and cultivated the fertile plains in Yuen Long, Sheung Shui and Fanling.

First record of villages in South Lantau was found in the Ming dynasty<sup>18</sup>. According to *Yue Daji* written by Guo Fei in 1595, there were nine settlements on the island: Kai Kung Tau, Mui Wo, Lo Pui O, Tong Fuk, Tung Sai Chung, Tai Ho Shan, Shek Pik, Sha Lo Wan and Tai O. Some of these villages still exist. After the Coastal Evacuation, five villages were resettled, namely Tai O, Tung Sai Chung, Lo Pui O, Shek Pik and Mui Wo. During the Reign of the Jiaqing Emperor (1796-1820), more villages were established. They include Yuen Ka Wai, Mui Wo, Shek Pik, Tong Fuk, Shui Hau, Shek Mun Kap, Shek Lau Hang, Ngau Au, Sha Lo Wan, Shek Tau Po, Yi O, and Ngau Ku Long. Also, Hakka villages were found in Tai Ho, Pak Mong, Wang Long and Ling Pei Wai at Tung Chung.



Plate 2.6: Villages on Lantau Island in *Yue Daji* (1595)<sup>19</sup>

<sup>17</sup> 蕭國健，2019年，頁145-146。

<sup>18</sup> Siu Kwok-kin, 1989, p. 396.

<sup>19</sup> 甘水容，邱逸：《梅窩百年：老村、荒牛、人》。（香港：中華書局，2016年），頁8。

In order to cut off the aids to the anti-Qing movement led by Zheng Chenggong (whose navy attacked mainland from its base at Taiwan) from the inhabitants living along the coastal area, the Qing court enforced the Evacuation Order to force all the inhabitants living along the coast from Shandong to Guangdong to move 50 Chinese miles inland in 1662<sup>20</sup>. The edict uprooted the coastal community. Not only residents refused to go faced harsh punishment, but those who followed the order also endured great suffering as there was often no provision made to feed the displaced villagers. In Qu Dajun's words in *Guangdong Xinyu*, 'As people drifted for a long time without any means of livelihood, husbands left their wives and fathers left their children. They cried in sorrow as they parted... since the establishment of the Guangdong Province, none of the calamities of human beings were worse than this.'<sup>21</sup> After repeated pleas from the Governor of Guangdong Province and Viceroys of Guangdong and Guangxi Provinces, the edict was slightly released in 1669, and fully lifted in 1683<sup>22</sup>. Since Lantau was not connected by land to the mainland of the New Territories at that time, it is inferred that the activities on the island would be limited before the edict was fully lifted.

However, a lot of households perished during the clearance and many more were dispersed and did not return. As a result, there was an over-abundance of land, so peasants from other parts of Guangdong Province were recruited and brought to the coast and they were allowed to take up the abandoned fields. Many Hakka people from the mountainous eastern part of Guangdong arrived in response to the government's invitation.

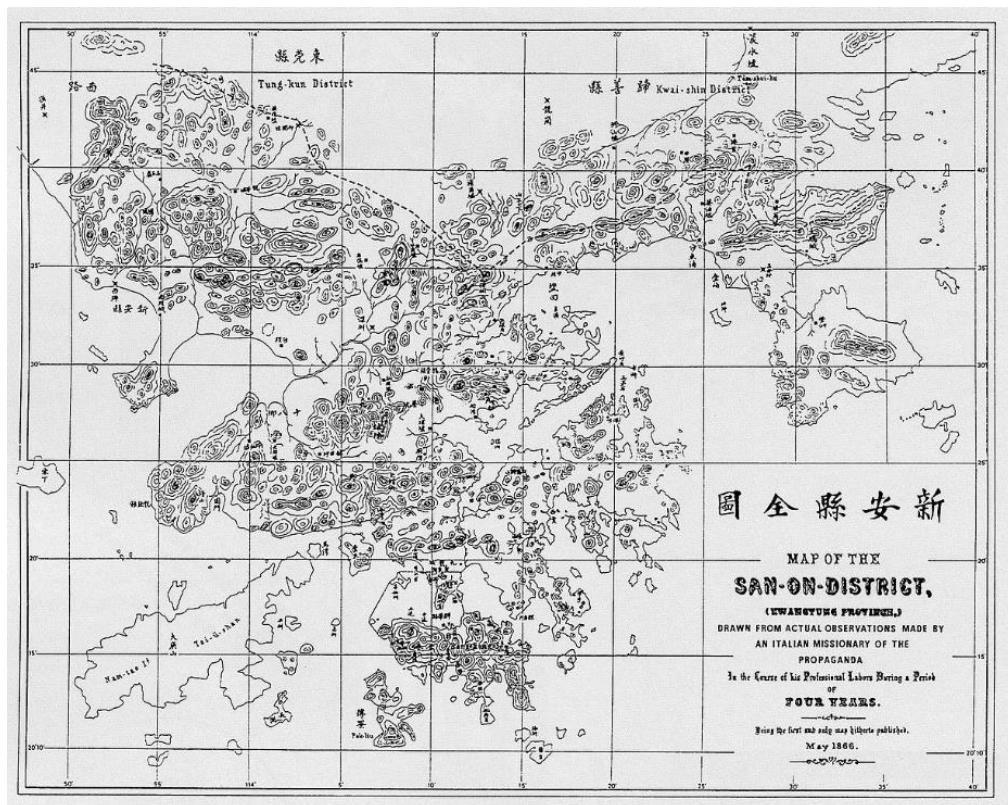


Plate 2.7: Map of Xinan County, 1866,  
Lantau Island was known as “Tai-ü-shan” and “Nan-tao Island”.

<sup>20</sup> 蕭國健：《清初遷海前後香港之社會變遷》。（臺北市：臺灣商務印書館，1986年），頁105。

<sup>21</sup> Sung Hok-P'ang, 1988, 'T'sin, Fuk (遷復)', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.28, p.86-93.

<sup>22</sup> 蕭國健，1986年，頁126-127。

Starting from the Southern Song dynasty (1127-1279), both Punti and Punti Hakka communities have migrated to the south. The migration routes they followed remain uncertain and are a subject of further study. Nevertheless, they are generally believed to be descendants of Han Chinese from north central China who fled southward to escape the advance of the Mongol invasion in the 14<sup>th</sup> century<sup>23</sup>. In the New Territories, the Punti Hakkas mainly refer to those who moved in from Meixian and Huizhou Counties of Guangdong Province in the early Qing dynasty in relation to the Evacuation Order. Their ancestors came from Jiangxi or Fujian Provinces. When they arrived in the New Territories, the Punti were already in possession of most of the fertile plains. As such, the late coming Hakka could only occupy the hilly and poorer areas of the eastern peninsula. Therefore, villages located in areas such as Sha Tau Kok, Hang Hau Peninsula, Tai Mo Shan, Tai Po, Shatin, Tsuen Wan, Tsing Yi and Ma Wan were commonly identified as Punti Hakka villages. A large proportion of Hakka villages located at the north-eastern part of the New Territories claimed that their ancestors came in Qing period and thus have a history of more than 300 years. Even though they have settled for over 300 years, they are still distinguished by their language, architecture, food cultures, gender relations, living styles, etc.

The coastal withdrawal had significant impact on coastal population. Tanka and Hoklo, or *shuishangren* (boat dwellers) as they prefer to call themselves, whose origin can possibly be traced back to the native ethnic minorities of southern China, usually lived on boats moored at various spots near the coast. They practiced fishing for many generations in the New Territories and for centuries, the villagers perceive these boat dwellers as a separate, marginalized group and have discriminated against them. After the Evacuation Order was rescinded, an Imperial Edict was proclaimed in 1728 allowing the Tankas to settle permanently on shore and take up farming. Gradually, these boat people moved ashore and assimilated into Han culture<sup>24</sup>. Most of their descendants live on land nowadays. These migrants, such as Hakka farmers, introduced new cultures and practices to the fishing and salt-making villages. The four ethnic groups in New Territories are distinguishable by dialects and customs. The Hoklo speaks a sub-dialect which is probably related to Chaozhou dialect<sup>25</sup>. The Hakka speaks a language markedly different from the Punti and it is unintelligible to Cantonese speakers. It is usually assumed that relationship between Punti and Hakka is tense. There were outbreaks of inter-ethnic violence in many parts of Guangdong during the mid-19<sup>th</sup> century, known as the Hakka-Cantonese Wars. However, Punti and Hakka villagers in South Lantau managed to avoid major conflicts and in many villages, people from different ethnic groups lived side by side peacefully. Over time, the mainland cultures integrated with coastal customs through marriage and trading and traces of this assimilated culture still survive today in many traditions of the South Lantau communities. For example, the research team found that many farming villages in South Lantau also adopted the mode of living of coastal communities. The coexistence of temples for Tin Hau, Hau Wong, Hung Shing and Kwan Tai in the villages also reflects the strong connection between traditional folk beliefs and the cult of sea gods developed in South Lantau.

In addition to the salt-making and lime-burning industries found in Song's records, Lantau people also planted fragrant trees during the Ming and Qing Dynasties. Agarwood from Sha Lo Wan was said to be in particularly good quality. Planting came to a halt during the Evacuation period<sup>26</sup> and many old fragrant trees withered due to lack of care.

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<sup>23</sup> Watson, James L, 1983, p. 485.

<sup>24</sup> da Silva, Armando, 1972, *Tai Yu Shan : Traditional Ecological Adaptation in a South Chinese Island*, Taipei, The Orient Culture Service, p. 33.

<sup>25</sup> Watson, James L, 1983, p. 486.

<sup>26</sup> 蕭國健，1986年，頁168。



It is interesting to note that legends about Lantau Island can be traced back to the end of the Eastern Jin dynasty when Lo Tsun led a rebellion in Fujian and Guangdong (around 403-411)<sup>27</sup>. As explained by Gu Yanwu, a famous scholar in the Qing dynasty, Lo Tsun's followers escaped and hid on Lantau Island after his defeat and death. Spending much time between sea and land, some of them turned into a half-man, half-fish creature called Lo Ting. The appearance of Lo Ting is recorded in the *Yue Daji* as "It is as long as a human, with both sexes. Its hair is scorched yellow and short. Its eyes are also yellow. Its face is black, and its tail is about an inch long. It will be terrified and enter the water when it meets people, and will often drift with the waves to escape". Chinese white dolphins are spotted in the waters of South Lantau from time to time. It remains contentious whether these dolphins were mistaken as Lo Ting.

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<sup>27</sup> Siu Kwok-kin, 1989, p.395.



### 2.3 South Lantau after 1898

Hong Kong was taken as a British possession in the middle of the 19<sup>th</sup> century. Hong Kong Island with all its surrounding islands and the southern part of the Kowloon Peninsula were ceded to Britain by the Treaty of Nanking in 1842 and the Treaty of Peking in 1860 respectively after the Opium Wars. In 1898, Britain signed The Convention for the Extension of Hong Kong Territory which gave her the lease of the New Territories, a large part of the Xinan County, which started from Boundary Street in the southern part of Kowloon peninsula and reached the border between Shenzhen and Hong Kong in the north, for a period of 99 years. With the signing of the Convention, Lantau Island was also put under the jurisdiction of the United Kingdom. According to the gazette announcement in 1899, Lantau Island belonged to the Sai Tao Tung Yeuk in the eight districts of the New Territories. In 1906, the eight districts were combined into the North and South Districts and Lantau Island was included in the South District.

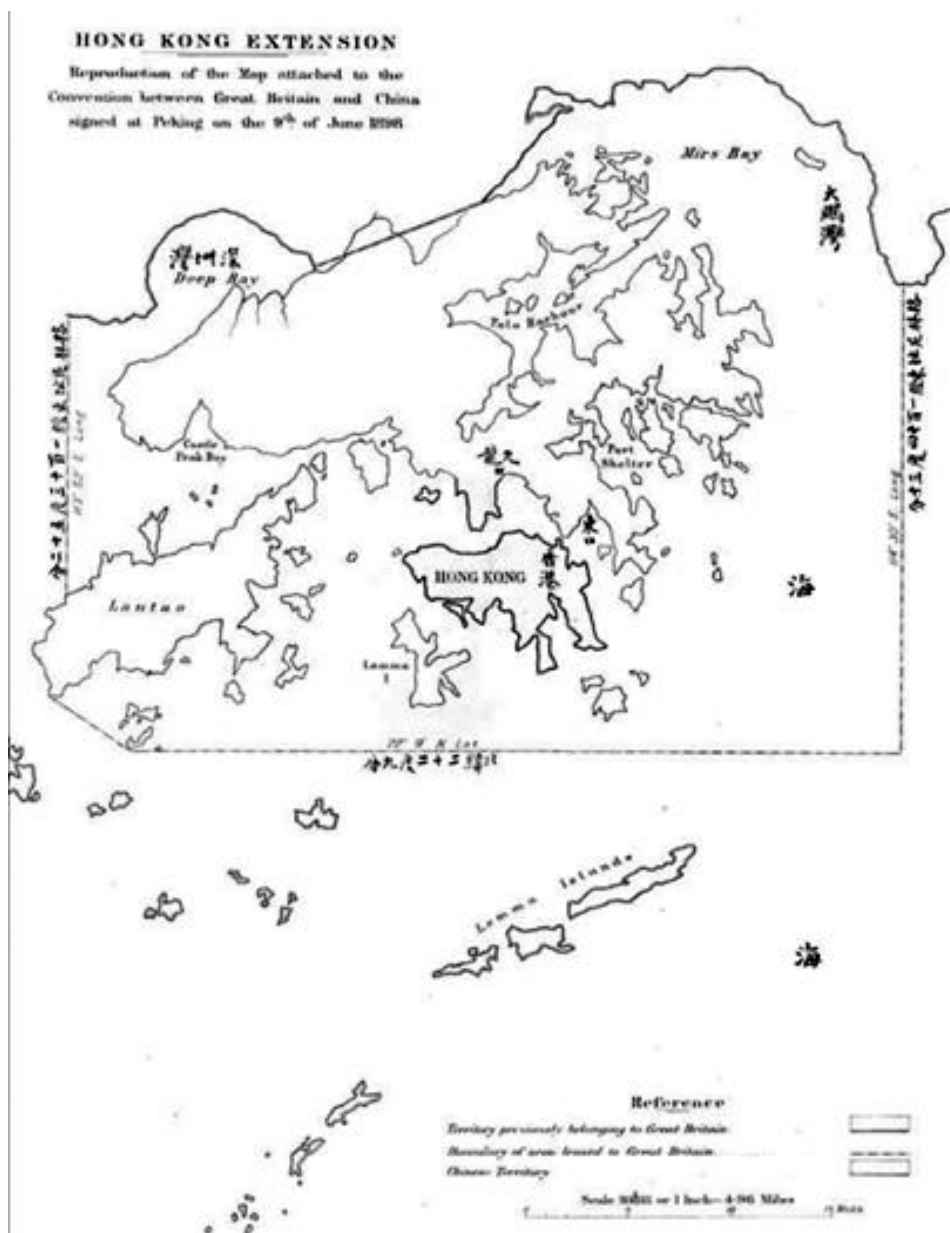


Plate 2.8: Map of Hong Kong attached to The Convention for the Extension of Hong Kong Territory

Indigenous inhabitant was a concept created around the same time. People who could prove their ancestors settled in the New Territories before 1898, regardless of ethnicity, would be legally classified as indigenous inhabitants. Their male descendants would also be regarded as indigenous inhabitants enjoying the same privileges. Afterwards, population in South Lantau increased gradually. In 1898, Lockhart found 35 villages on Lantau with 30 people living in Shek Pik, 80 people in Shui Hau, 50 people in Tong Fuk and 300 people in Pui O<sup>28</sup>. Statistics in 1911 indicated that there were approximately 1,600 residents on Lantau Island<sup>29</sup>. In 1962, the population on Lantau Island grew to a total of 2,837 residents<sup>30</sup>.

Tái ũ shán (LANTAO) ..... 大嶼山	I ts'ün..... 二村	10	T.
"	Tái ts'ün..... 大村	10	T.
"	Kái shek ..... 大界石	10	T.
"	Ts'ing chau ..... 青洲	10	T.
"	Kong shün au..... 江船凹	10	T.
"	Yam ó..... 壬澳	20	H.
"	Tung ip hang ..... 東業坑	10	H.
"	Sham shui kok ..... 深水角	30	H.
"	Tái hó..... 大壕	100	H.
"	Pák mong ..... 大白芒	100	H.
"	Ma wán ..... 馬灣	50	H.
"	Pa mi ..... 罷尾	80	H.
"	Ling p'í ..... 嶺皮	1,000	H. P.
"	Shek mun káp ..... 石門夾	30	H.
"	Nim ũn ..... 捻元	50	H.
"	Shek lau pó ..... 石榴布	150	H.
"	Ngau au ..... 牛凹	150	H.
"	Lung tsing káp ..... 龍井夾	80	H.
"	Sha lo wán ..... 沙羅灣	200	H.
"	Pák shek hang ..... 白石坑	50	H.
"	Tái ó ..... 大澳	3,000	P. T.
"	I ó ..... 二澳	150	T. P.
"	Shek sun..... 石筍	20	H.
"	Shek pik..... 石碧	30	H.
"	T'ong fuk ..... 塘福	50	H.
"	Shui hau..... 水口	80	H.
"	Pui ó ..... 背澳	300	H.
"	Tái long ..... 大浪	100	H.
"	Pak li shek..... 北理石	30	H.
"	Shap long..... 十朗	100	H.
"	Ma t'ong tsz..... 麻塘子	20	H.
"	Mui wo ..... 煤窩	700	H.
"	Kak hoi ..... 隔海	70	H.
"	Tái pák ..... 大白	30	T.
"	I pák ..... 二白	30	T.

Plate 2.9: Villages recorded in South Lantau included Shek Pik, Shui Hau, Tong Fuk and Pui O (1899)<sup>31</sup>.

<sup>28</sup> Lockhart, Stewart, 1899, 'Extracts from a Report by Mr. Stewart Lockhart on the Extension of the Colony of Hong Kong' in *Extracts from Papers Relating to the Extension of the Colony of Hong Kong, Papers Laid before the Legislative Council of Hong Kong 1899*, p.561

<sup>29</sup> Hayes, James W., 2010, 'Manuscript Documents in the Life and Culture of Hong Kong Villages in Late Imperial China', *Journal of the Royal Asiatic Society Hong Kong Branch*, Vol. 50, p.165-244.

<sup>30</sup> 劉永璋：《香港地圖集》。（香港：真善美圖書公司，1962年）。

<sup>31</sup> Lockhart, Stewart, 1899, p.207.

## **2.4 South Lantau before and after World War II**

South Lantau coast had been plagued by pirates and bandits since the Ming dynasty, one of the most well-known pirates is perhaps Cheung Po Tsai. Legend has it that there are two places in South Lantau where Cheung Po Tsai hid his treasures, namely Lo Kei Wan in Shui Hau and a certain sea cave in Chi Ma Wan Peninsula<sup>32</sup>. Despite villagers obtained a living from the sea, many villages were located at some distance from the shore. The genealogy of the Cheung clan of Pui O documented that in 1788, a sea robber named Tam Ah-che “robbed and killed, burned down houses, took away men and women as slaves<sup>33</sup>”. The mountainous terrain in South Lantau also led to the creation of small, isolated communities which had to be self-sufficient. In 1803, villagers constructed walls to enclose Pui O which is the current Pui O Lo Wai Tsuen, to protect themselves against the pirates. According to the records written by the then Southern District Officer in early 20<sup>th</sup> century, only some village houses were built of stone and most other simply built of mud and sand moulded bricks. They were all auspiciously located at the north end facing the south<sup>34</sup>. Banyan trees were planted on the hillsides behind the village to form a fung shui woods. The hillside also supplied fuel for cooking food<sup>35</sup>. Grass was collected and sold to boat people who used to burn marine growth from the underwater hulls of boats. An old villager of Tong Fuk born in 1889 had seen charcoal burners at work on the hills near his village when he was a boy<sup>36</sup>. It was reported that kilns were located high up on the hills so as to be closed to the wood supply and it was easier to carry the charcoal down to the villages.



Plate 2.10: Hakka woman grass-cutter, 1930s<sup>37</sup>.

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<sup>32</sup> 呂烈：《大嶼山》。（香港：三聯書店，2002年），頁105。

<sup>33</sup> Watson, James L, 1983, p. 26-27.

<sup>34</sup> Strickland, John, 2010, *South District Officer Reports: Islands and Villages in Rural Hong Kong, 1910-60*, Hong Kong, Hong Kong University Press, p. 9-10.

<sup>35</sup> Hayes, James W., 1983a, p.180.

<sup>36</sup> Hayes, James W., 1971, ‘Charcoal Burning in Hong Kong’, *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.11, p.199-203.

<sup>37</sup> Hayes, James W., 2012a, *The Hong Kong Region 1850-1911: Institutions and Leadership in Town and Countryside*, Hong Kong, Hong Kong University Press.

Due to South Lantau's remoteness, the anti-Japanese guerrillas were active here. On 25<sup>th</sup> December 1941, Governor Mark Young surrendered to the Japanese army. It marked the beginning of the Japanese Occupation of Hong Kong. Since then, there was no authority to maintain law and order in Lantau except for a few Japanese officers stationing in major towns such as Mui Wo, Tai O and Tung Chung<sup>38</sup>. In 1942, an armed working team of the Cantonese Anti-Japanese Guerilla led by Su Guang landed on South Lantau. They stationed in Shui Hau since there were support from the villagers and advantage in its geographical location. Soon, there were bandits from Shek Pik offending Shui Hau. The guerrillas and villagers succeeded in defending. After that, the Guerilla organised villagers in Shui Hau and Tong Fuk and boat people near Cheung Sha and taught them basic military techniques such as setting up a surveillance system. They set up a hold based in Tong Fuk. But later the bandits called for the gangs from Zhongshan and Tung Chung, with 400 people in total, and attacked Tong Fuk. The villagers and Guerrillas were no match for the bandits and fled to Tai Long of Chi Ma Wan Peninsula. The bandits took away all the valuables, clothes and food including livestock, and returned to Zhongshan and Tung Chung. The guerrillas drove away the few bandits remained and the villagers returned home. The Guerrilla then absorbed new young members in the villages and expanded to a size of 70 men. In late 1942, the guerrillas officially announced the founding of the Lantau Island Detachment of the Hong Kong Independent Battalion of the Dongjiang Column. Later, the Japanese army reinforced Lantau and attempted twice to eliminate the guerrillas. The guerrillas hid in the villages or in the mountains. The Japanese stationed troops on the major transport route in Tong Fuk and Shek Pik and set up defenses such as bunkers and wires. There were also puppet armies in Pui O. Ten of them were armed. They maintained law and order and checked passers-by. Some villagers in Shek Pik also provided name lists and information for the Japanese about the guerrillas. The guerrillas held a meeting in a cave in the Pak Kung Au in Sunset Peak and planned their counter-attack. They killed the pro-Japanese villagers in Shek Pik and surrounded Pui O in early June in 1944. They unarmed the puppet army and attacked Tong Fuk and Shek Pik, where the puppet army evacuated.

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<sup>38</sup> 陳達明：《大嶼山抗日游擊隊》。（香港：香港各界文化促進會，2002年）。



Plate 2.11: Village settlement usually set against the hillside facing the plains and coast, rows of houses separated by narrow lanes<sup>39</sup>.



Plate 2.12: View of lane inside village<sup>40</sup>

<sup>39</sup> British Pathé: China Southern Village School's Children (1951), in Facebook page '歷史時空', Date of Visit: 30 Sep 2021. <https://www.facebook.com/tsewai/videos/2040019962951244/>

<sup>40</sup> Ibid.



Plate 2.13: Hakka woman having a meal with her sons within a village house<sup>41</sup>



Plate 2.14: Scene outside of village house<sup>42</sup>

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<sup>41</sup> Ibid.

<sup>42</sup> Ibid.





Plate 2.15: Hakka schoolboy collecting firewood<sup>43</sup>



Plate 2.16: Hakka schoolboys leading their cows to graze pastures<sup>44</sup>

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<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

## **2.5 South Lantau in Recent Decades**

The Lantau Island Development Plan was first proposed by the government in 1941. Due to the outbreak of the Pacific War at that time, a large number of mainland refugees fled into Hong Kong. Therefore, the government set up a special committee to study the feasibility of constructing a reclamation area on Lantau Island to accommodate these refugees. Wang Tong, Shap Long, Pui O, San Shek Wan, Cheung Sha, Tong Fuk, Shui Hau, Chung Hau (now Shek Pik) and other places were all located in the South Lantau area. Wang Tong, Shap Long, Pui O districts were selected as the pilot destination and it was expected that they could accommodate nearly 3,000 refugees<sup>45</sup>. Only in the end the relevant plan failed because of the occupation of Hong Kong by the Japanese at the end of the same year.

During the post-war era, the mainland changed hands and a large number of refugees flowed into Hong Kong again. The government reintroduced the Development Plan in 1953, advocating the promotion of Lantau's agricultural production, facilitating the rural economy, and at the same time opening up new sources of fresh water resources for Hong Kong Island<sup>46</sup>. The two key projects planned were the construction of the Southeast Lantau Road (South Lantau Road mentioned below) and the Shek Pik Reservoir.

In the old days any contact between villages was by sampan or through mountain paths of about four feet wide, worn by the feet of the villagers<sup>47</sup>. South Lantau Road is the first proper road on Lantau Island. It was built in two phases. The first phase started from Mui Wo and passed through Pui O to Cheung Sha. Construction of this phase began in 1955 and the road was officially opened to traffic in 1957<sup>48</sup>. The second stage was to extend the original road section to Tong Fuk, Shui Hau, and Shek Pik Reservoir. The road section began construction in 1958 and was initially completed in 1959. Since then, it has officially penetrated the entire South Lantau area. The official name of the road was confirmed on 5 December 1969<sup>49</sup>. With the opening of South Lantau Road, different types of public services and infrastructure have successively extended to villages of South Lantau. Among them, Cheung Sha has been planned to become an administrative center in the area, and the public service facilities that settled in it include District Office, Hospital, Fire Station<sup>50</sup>, and other civil construction infrastructure such as agricultural breakwaters and bridges<sup>51</sup>.

The location of Shek Pik Reservoir was formally selected and surveyed since 1955, and it was officially opened in 1963. Part of the irrigation water in Pui O and other South Lantau villages would be diverted to the reservoirs by water catchment areas, and then transported to the Silver Mine Bay Water Treatment Plant through underground tunnels in various areas of South Lantau. The water would then be supplied to the Mount Davis Service Reservoir on Hong Kong Island through the submarine water pipe located in Steel Wire Bay<sup>52</sup>. In addition to the main dam and ancillary facilities in the Shek Pik Valley, waterworks still could be seen today included the Former Quarters for Personnel Engaged in the Construction (currently holiday bungalows for

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<sup>45</sup> 〈移民大嶼山·西貢勘得地點十二處〉，《華僑日報》，1941年4月14日。

<sup>46</sup> 〈當局開發大嶼山計劃建公路〉，《香港工商日報》，1953年9月23日。

<sup>47</sup> Strickland, John, 2010, p. 10.

<sup>48</sup> 〈先建環島公路發展大嶼第一期工程梅長公路正式通行〉，《華僑日報》，1957年8月4日。

<sup>49</sup> 〈大嶼山兩道路定名〉，《華僑日報》，1969年12月29日。

<sup>50</sup> 〈大嶼山東南公路月底進行擴寬 南約理民府新建辦事處完成〉，《華僑日報》，1960年3月21日。

<sup>51</sup> 〈大嶼山通車後 長沙兩村建設大增〉，《華僑日報》，1960年10月23日。

<sup>52</sup> 〈工務司鄔勵德縷述建築石壁水塘經過〉，《華僑日報》，1963年11月29日。



civil servants of the Government) and a bar room (now Cheung Sha Fire Station), Pui O Raw Water Pumping Station, etc.

Apart from the construction works of the projects, these two projects, together with other external factors, have a significant impact on the traditional mode of production in the South Lantau area, as well as the connections between the Lantau and the greater Hong Kong area.



Plate 2.17: Hakka women walking on earthen road<sup>53</sup>



Plate 2.18: Oblique Aerial Photograph of Shek Pik Reservoir and the Surrounding Terrain<sup>54</sup>

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<sup>53</sup> Hayes, James W., 2006, *The great difference Hong Kong's New Territories and its people, 1898-2004*, Hong Kong, Hong Kong University Press, p. 108.

<sup>54</sup> Geotechnical Control Office, Civil Engineering Services Department, 1988, *South Lantau*, Hong Kong: Government Printer.

## *2.5.1 The Decline of Traditional Industries and Techniques*

### *2.5.1.1 Agriculture*

Lantau people have long been seafarers and farmers. Until recently, the primary crop of the region was rice. Prior to the end of the Second World War, paddy fields occupied over 80% of the cultivated land<sup>55</sup>. Most farmers were engaged in growing fresh water paddy. The 1950s and 60s witnessed a gradual decline of rice growing in Hong Kong. The influx of cheaper rice imports made the local produce profitless. Since the 1960s, some farmers have tried to abandon rice farming and switch to more economically expensive crops, such as lotus root and Chinese water chestnut<sup>56</sup>. However, roadworks and water works have had a serious impact on agricultural water use in southern Lantau during the same period. The South Lantau Road built by the government cut across paddy fields in the villages, the catchwater drains in Pui O and other South Lantau villages brought some of the water needed for agriculture to the Shek Pik Reservoir<sup>57</sup>. The connecting tunnels of the reservoir also affected the underground water table, making cultivation difficult in some places. On top of that, Hong Kong's manufacturing industry grew rapidly since the 1950s. It led to urban development and new job opportunities. Farmers found new jobs in urban areas or sought new fortunes overseas. By the late 1980s, the large-scale farming activities in the South Lantau area had completely disappeared, and the original fields were gradually abandoned into wetlands.



Plate 2.19: Pui O Ham Tin Tsuen in the 1970s: Rice threshing by villagers in the field<sup>58</sup>.

<sup>55</sup> 區域市政局：《粒粒皆辛苦：香港的稻米耕種》。（香港：區域市政局，1990年）。

<sup>56</sup> 〈大嶼山南區農民多希望改業〉，《香港工商日報》，1962年6月12日。

<sup>57</sup> Hayes, James W., 2006, p. 133.

<sup>58</sup> Gordonvr, 'Threshing rice, Pui O, Lantau 1970s', Date of Visit: 5 Oct 2021. <https://gwulo.com/atom/30242>



Plate 2.20: South Lantau Road, Tong Fuk, 1959<sup>59</sup>.

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<sup>59</sup> Hayes, James W., 2006, p. 119.



# 因建水塘引水道關係

## 嶼南禾田連年失收

### 水口村塘福村再促當局補償

#### 塘福廿頭牛跌下引水道而死

▲港府年前在大嶼山建石壁水塘引水道時，所鋪出的泥沙被雨水沖下，淹沒大嶼南區田，並殃及牛隻。由於農田鹹水灌溉，至今已失耕多年，損失甚重，農民會屢次向港府補償。日前水口村已呈文鄉鎮局，要求代向理民府交涉；現又有塘福村代表鄧福興呈文鄉鎮局三主席、太平紳士及各村代表，懇請與失與影響情況，要求補償及改善。其文謂：

「由於港府工程而引起塘福村村民大受損害與財產無保障，本人極示慘重損失。一港府早年在嶼南區建築石壁水塘，另築一條引水道貫通大嶼南區半山腰橫截抗水，使灌溉農田的水源枯竭了。該水道築成後，留下大量浮泥及砂石，雨季來臨時隨水而下，淹沒農田約三十斗種。本年颶尾連未收，已告失敗了。該條引水道建成至現在，木村中牛隻跌下引水道死亡廿隻，沒有補償，另牛隻受傷一百多隻。

「石壁水塘第一條地底隧道貫貫大嶼南區各村各村落，農田咸化。該隧道開闢以來，水源失漏，使木村農田一百斗種失耕多年。

「本年六月十二日大雷雨，因港府工程，木村又引致災害。」

## 馬灣交通有待改善

### 鄉民盼望青衣小輪順泊

▲荃灣區屬之馬灣，位於青山十三餘半島，環山面海，風景優美。由於交通艱涉，故來引起一般投資人士興趣，而建設方面亦較其他島嶼為落後。

目前該島交通除每日有大澳小輪順泊外，其主運維持交通工具係靠街遊行走青山十三餘半島。由於大澳小輪班次稀疏，且又有時間不定，故鄉民及商賈來往不便，但得及交通有小輪常川行走荃灣與香港間，每半小時有一波，而馬灣交通則頗艱。在當局發展新界中，該島交通實有改善必要。島民認為改善該區交通，對該島發展，關係甚大。他們希望目前行遊青衣的小輪，每班或隔一班順泊該島，則交通困難便可迎刃而解。此一建議，有兩方面實有考慮一下的價值。



▲港府新開處消息：新界荃灣區附近之葵涌石梨新區中心B區，將興建多層大廈一及校舍一間。住宅大廈將為第一型設計的十六層高建築物，設有四種不同面積之居住單位，適合分于一家四口、五口、口及九口之家庭居住至於校舍，則將為一六層高之建築物，內二十四個課室。

該十六層樓高之屋在落成後可供四千二百人居住。新學校將分上下午班上課，供新區兒童就讀。

四區校區運動會 昨舉行開幕儀式

▲上水、沙頭角 水上小艇 改用劃

▲上水風小艇對不便，擬請改善，以理會莊水艇等，與市商會莊水艇等，與市定採取劃界方式，以處店舖反對為原則，方清潔。

Plate 2.21: Ta Kung Pao's report on crop failure in South Lantau in 1966

### 2.5.1.2 Inshore Fishing

James Hayes found in the 1950s that both Punti and Hakka villagers in South Lantau took an active part in local fishing. In some cases, it constituted the sole economic activity of the men, while farming work was left to their wives and daughters. For example, the Shek Pik village head born in 1899 revealed that he did not know how to cultivate the fields<sup>60</sup>. However, ancestors of these fishermen were farmers who had farmed for generations. Therefore, they were ready to revert back to farming when needed. During the Japanese occupation, when the number of fishing boats had been significantly reduced, some of these fishermen returned to their previous occupation as farmers. In addition, the noise and pollution from the development of Lantau Island during the post-war era had also affected the local fisheries activities. Interestingly, the fallback option for men was not farming but caring for children<sup>61</sup>. If a man has no ability in fishing, he would take care of the household duties and look after the children.

<sup>60</sup> Hayes, James W., 2012, p. 39.  
<sup>61</sup> Hayes, James W., 1986, 'Stakenet and Fishing Canoe: Hong Kong and Adjacent Islands in the 19<sup>th</sup> and Early 20<sup>th</sup> Centuries. The Sea and the Shore in Social, Economic and Political Organization', *Proceedings of the International Symposium on Asian Studies*, Vol.1, p.573-598.

### 2.5.1.3 Handicraft and Technique

South Lantau traditionally has strong economic ties with Cheung Chau. Villagers would go to the market in Cheung Chau to purchase necessities by boat<sup>62</sup>, until the 1920s and 30s that the The Hongkong and Yaumati Ferry Company established the ferry routes to Lantau Island. Traveling specialists visited the villages on a regular schedule to provide various kinds of services. For example, itinerant blacksmiths set up their forge beside a large rock in the middle of the village of Tong Fuk for a few days in the winter months<sup>63</sup>. Masons, carpenters, geomancers and teachers too moved on to other settlements on a regular schedule.

Weavers were another important group of traveling artisans. Besides Ma Po Ping in Tong Fuk<sup>64</sup>, all village families on Lantau grew their own hemp until the early years of the 20<sup>th</sup> century. Hemp can be threaded into cloth for making clothes. Before the introduction of cotton, hemp constituted the main source of textiles in China. A man born in 1886 at Pui O recalled his village grew hemp themselves and itinerant Hakka male weavers from the Northeast Guangdong area came yearly to weave the hemp yarn into cloth<sup>65</sup>. These weavers stopped coming when he was about 13 or 14 years old. The cloth they wove was very strong and hard-wearing, suitable for wear in both seasons but best for summer use. The cloth was dyed indigo. A Tung Chung woman born in 1879 explained that the indigo plant had to be cultivated on dry ground. The plant was placed in a big jar and was covered over with water for one night. The next morning it was shattered and various substances such as glutinous rice power, lime and *saccharomyces cerevisiae* were added to make the dye<sup>66</sup>.

The above-mentioned handicrafts and techniques have been lost in the current South Lantau according to the observations of the research team.



Plate 2.22: A woman's tunic made from hemp cloth, Pui O<sup>67</sup>.

<sup>62</sup> 呂烈，2002年，頁15。

<sup>63</sup> Hayes, James W., 1983a, p.12.

<sup>64</sup> 梁炳華，2007年，頁236。

<sup>65</sup> Hayes, James W., 1983a, p.189.

<sup>66</sup> Hayes, James W., 1983a, p.190.

<sup>67</sup> 梁炳華，2007年，頁236。

### 2.5.2 The Building of Connections between the Lantau and the greater Hong Kong Area

Accompany with the completion of South Lantau Road, The Kowloon Motor Bus Co. (1933) Ltd. (KMB) started to provide services on South Lantau Road on 22 April, 1960. However, due to fierce competition from illegal taxis<sup>68</sup> on holidays, KMB finally terminated its service in the area on 1 November, 1965. On the same day, KMB sold its buses on the island to Lantau Bus Company, a company set up by the four rural committees of the outlying islands and illegal taxi operators. It ran a route from Mui Wo to Shek Pik. In mid-1968, Lantau Bus Company cooperated with Ngong Ping Tea Garden and renamed the company as United Lantau Bus Company. From 1969 to 1971, it operated routes from Mui Wo to Tung Chung, Tong Fuk and Tai O. A senior staff recalled that from 1971 to 1972, whenever a ferry berthed, he had to compete with other bus operators for passengers. He would help the travelers with their luggage. Since he had their bags, they would have to follow him on his bus. The competition led to a price reduction. At one time, the fare between Mui Wo and Tai O was reduced from \$3 to \$1. Consequently, the companies suffered serious losses. In the end, under the arrangement of the South District Office, United Lantau Bus Company, Tai O Public Bus Company and Ngong Ping Bus Company started a joint operation in mid-March 1973 and subsequently merged into New Lantau Bus Company (1973) Limited on 11 May of the same year<sup>69</sup>.

At first, all sections of South Lantau Road were single-track road with two-way traffic. On 22 July, 1973, a serious accident occurred at the junction of Keung Shan Road and Shum Wat Road. A New Lantau bus full of passengers lost control and plunged into a 300-foot deep valley after dodging a private car. The incident caused 17 deaths and 23 injuries<sup>70</sup>. In 1978, South Lantau Road was widened to two lanes.



Plate 2.23: A vehicle of Lantau Bus Company<sup>71</sup>

<sup>68</sup> According to section 52(3) of the Road Traffic Ordinance (Cap. 374), no person shall drive or use a private car; or suffer or permit a private car to be driven or used for the carriage of passengers for hire or reward unless a hire car permit is in force in respect of the vehicle.

<sup>69</sup> 中華巴士紀念館，〈新大嶼山巴士公司發展回顧－早期歷史及深屈道口〉，Date of Visit: 1 Oct 2021. <https://www.chinamotorbus.com/others/new-lantau/nlb-development-early-history/>

<sup>70</sup> 〈本港史上空前車禍〉，《香港工商日報》，1973年7月23日。

<sup>71</sup> 中華巴士紀念館，〈新大嶼山巴士公司發展回顧－早期歷史及深屈道口〉，Date of Visit: 1 Oct 2021. <https://www.chinamotorbus.com/others/new-lantau/nlb-development-early-history/>

While facilitating the transportation of villagers in the area, the completion and opening of South Lantau Road has also strengthened the connection between the South Lantau area and other parts of Hong Kong. In the opening ceremony of the first phase of South Lantau Road in 1957, Mr. Allan Inglis, the Director of Public Works, pointed out that “it is expected that people lived in the city...will come in (to South Lantau). In this way, the villagers here will be closely in touch with the residents of Hong Kong and Kowloon. The close contact would enable Lantau Island to obtain significant benefits, and the living standards of the residents on the island can also be improved”<sup>72</sup>. The new roads and bus services made many scenic spots in the area widely reported. South Lantau welcomed another group of new visitors in the 1970s following the Europeans who were employed in the Shek Pik Reservoir project in the 1950s. Their visit prompted the opening of new shops, restaurants and beachside holiday accommodations.

In addition to promoting the development of tourism, the improved transportation facilities also brought new residents to the South Lantau area. Since 1965, the administration has auctioned off many plots of government land in Cheung Sha for private residential development. For example, The Hongkong and Yaumati Ferry Company Limited and Hang Lung Development Company Limited built 90 semi-detached two-storey country villas with tennis courts, swimming pools and clubhouses on one of the sites in 1981, which are known as Leyburn Villas today<sup>73</sup>. Many residents of Leyburn Villas were Europeans and Americans, followed by returning emigrants, Japanese, Brazilians and mainlanders in the later days. Residents of different backgrounds have brought diverse cultural customs to the South Lantau area, and prompted the cultural exchanges between local villagers and people outside the area.

Also, the government introduced the New Territories Small House Policy (Small House Policy) in 1972, granting indigenous villagers once-in-a-lifetime the rights to erect a small house which is less than three storeys and does not exceed 700 square feet in their own village. Under the new policy, some villagers in South Lantau started to rebuild their ancestral houses. The research team found that newly built small houses concentrated in Pui O San Wai Tsuen and outside the village office of Cheung Sha Sheung Tsuen. These houses adopt modern building standard and reshape the appearance of the rural villages.

The new towns such as Tsuen Wan, Sha Tin and Tuen Mun developed by the government in the 1970s were mostly located in the Southern New Territories. The development of Lantau Island was relatively late. It was until the Chek Lap Kok Airport and Tung Chung New Town completed in the 1990s that brought a new look to the island. As part of the plan of the new airport, a transport network connecting Lantau Island and other districts was completed in the 1990s. It includes Tsing Ma Bridge, Kap Shui Mun Bridge and North Lantau Highway. The MTR Tung Chung Line was inaugurated in 1998, providing an extra option for Lantau’s transportation.

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<sup>72</sup> 〈先建環島公路 發展大嶼第一期工程 梅長公路正式通行〉，《香港工商日報》，1957年8月4日。

<sup>73</sup> ‘New Lantau Project’, South China Morning Post, 18 June, 1977.

### 2.5.3 Summary

Hong Kong is a renowned migrant city in which there are a wide range of cultures and lifestyles brought from migrants either for their own everyday life necessities or for generating incomes. Recent examples include the large influx of refugees after the 1949 liberation brought by Communist retribution in the mainland and also non-Chinese incoming population since the 1970s when Hong Kong successfully developed as a cosmopolitan and international trade hub. Lantau Island has undergone many changes recently. In the meantime, the tourism sector has also actively promoted local creative tourism such as historical and cultural tours. These efforts have raised public interests and concerns for Lantau Island. Therefore, cultural and environmental conservation is an essential consideration for the long-term development of South Lantau.



Plate 2.24: View of Ham Tin, Pui O, photo taken in the 1980s<sup>74</sup>.



Plate 2.25: Oblique Aerial Photograph of Cheung Sha and the Southern Footslopes of Sunset Peak, photo taken in the 1980s<sup>75</sup>.

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<sup>74</sup> Geotechnical Control Office, Civil Engineering Services Department, 1988, *South Lantau*, Hong Kong: Government Printer.

<sup>75</sup> *Ibid.*





Plate 2.26: Oblique Aerial Photograph of Tong Fuk and the Valley below the Catchwater, photo taken in the 1980s<sup>76</sup>.



Plate 2.27: Oblique Aerial Photograph of Tong Fuk and Shui Hau, photo taken in the 1980s<sup>77</sup>.

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<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

## 2.6 Historical Maps (South Lantau)



Plate 2.28: Map published in 1905 (close-up)<sup>78</sup>



Plate 2.29: Map published in 1922 (close-up)<sup>79</sup>

<sup>78</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps – Ref.1905', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1905>

<sup>79</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1922>





Plate 2.30: Map published in 1928 (close-up)<sup>80</sup>

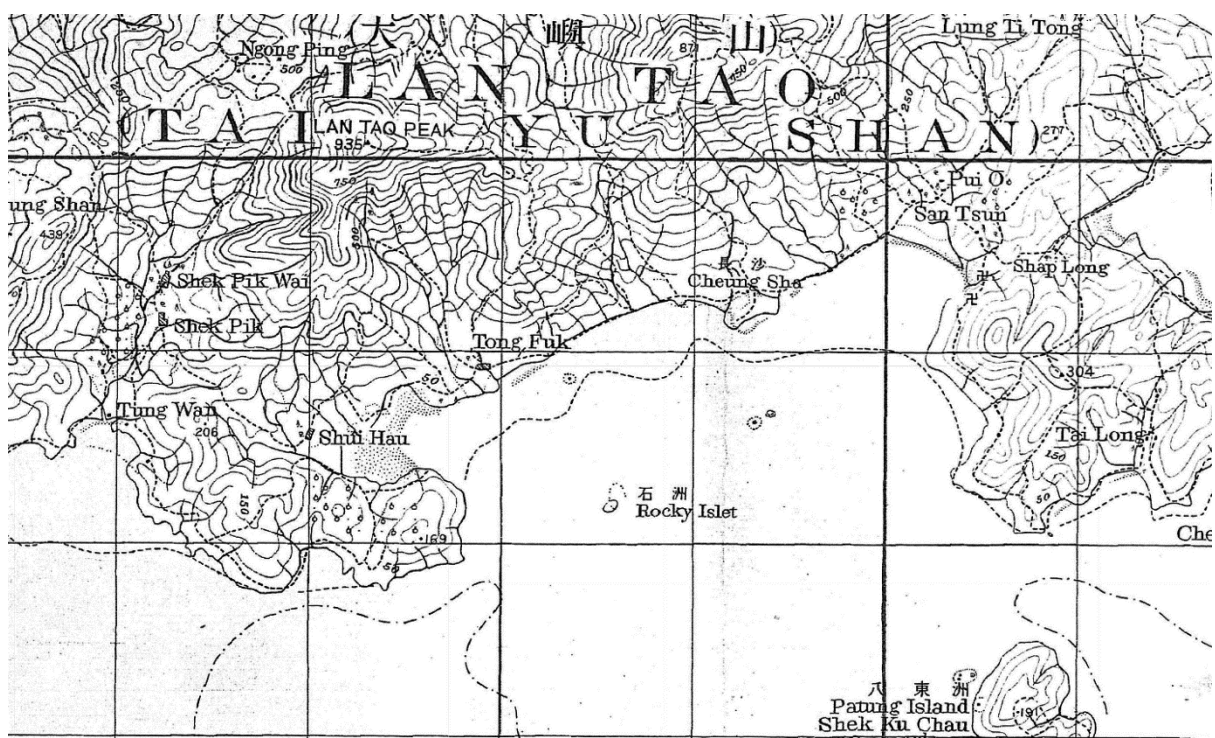


Plate 2.31: Map published in 1937 (close-up)<sup>81</sup>

<sup>80</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1928>

<sup>81</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Japanese Map of Hong Kong 1937.1', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1937.1>





Plate 2.32: Map published in 1945 (close-up)<sup>82</sup>

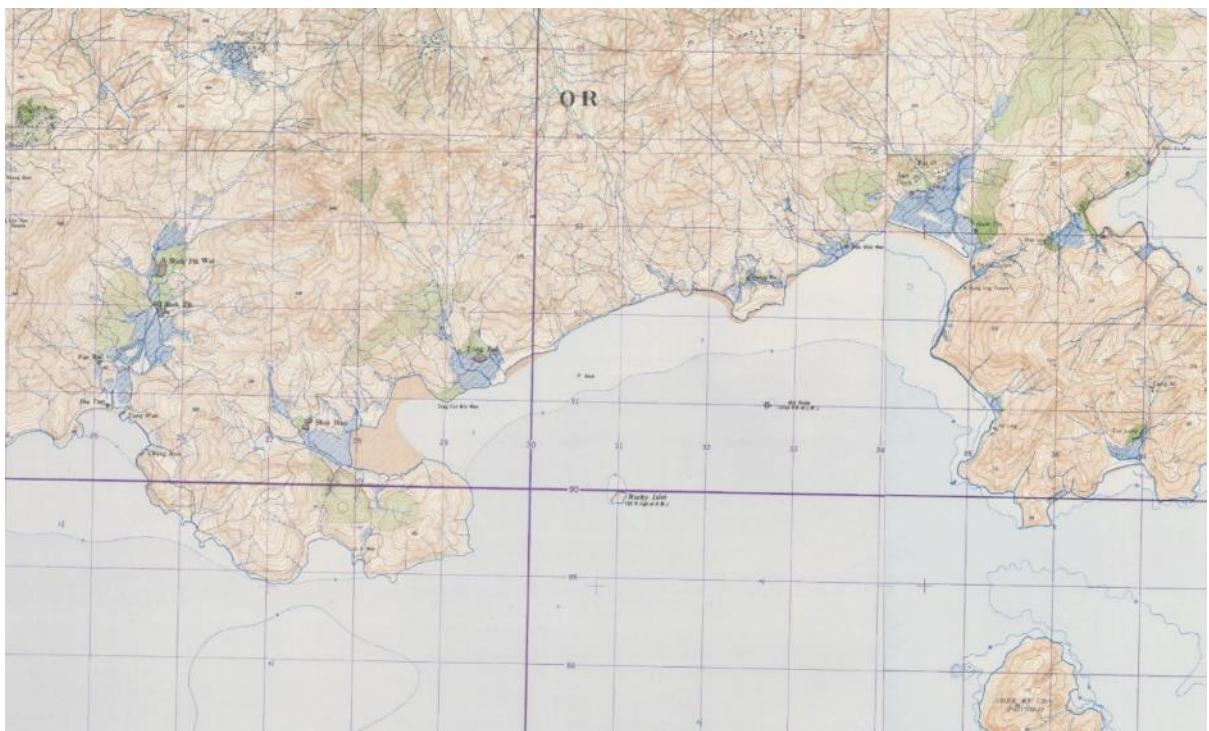


Plate 2.33: Map published in 1952 (close-up)<sup>83</sup>

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<sup>82</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1945>

<sup>83</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1952.1', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1952.1>





Plate 2.34: Map published in 1970 (close-up)<sup>84</sup>

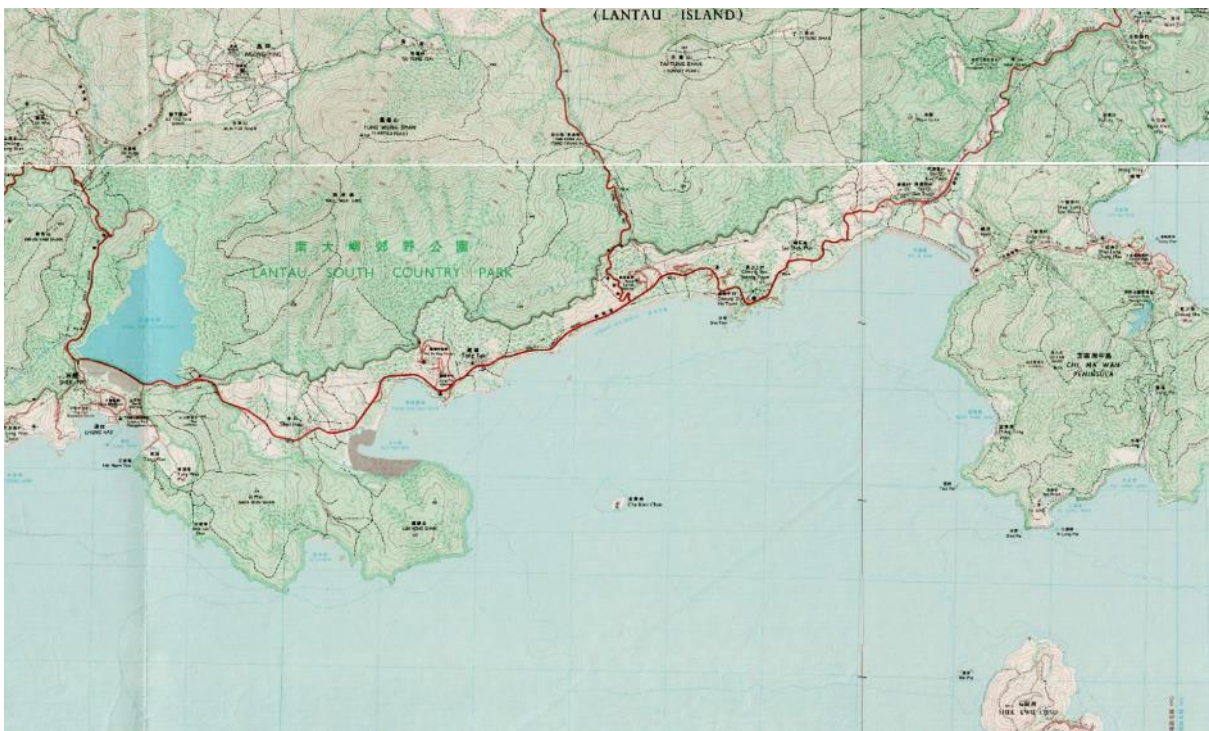


Plate 2.35: Map published in 1987 (close-up)<sup>85</sup>

<sup>84</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps L884 - Reference 1970.1', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1970.1>

<sup>85</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 1 Oct 2021. <https://www.hkmaps.hk/map.html?1987>

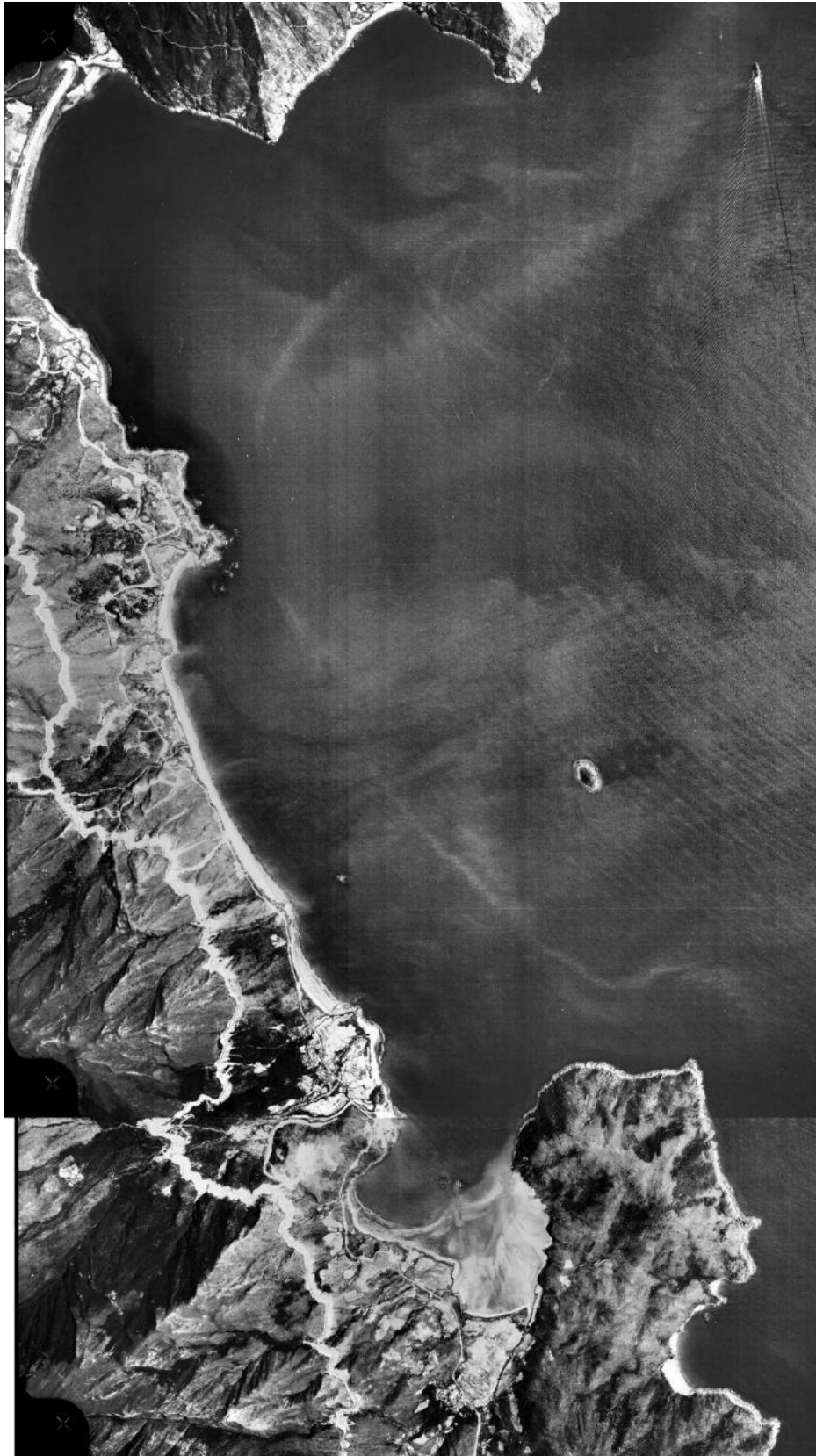


Plate 2.36: Digital Aerial Photo taken in 1964<sup>86</sup>

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<sup>86</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1964-2910, Flying Height: 12500 ft., Scale 1: 25000, Flight Date: 1964-12-14, and No. 1964-2908, Flying Height: 12500 ft., Scale 1: 25000, Flight Date: 1964-12-14



Plate 2.37: Digital Aerial Photo taken in 1975<sup>87</sup>

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<sup>87</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 11684, Flying Height: 12500 ft., Scale 1: 25000, Flight Date: 1975-12-19.





Plate 2.38: Digital Aerial Photo taken in 2009<sup>88</sup>

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<sup>88</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CW82479, Flying Height: 20000 ft., Scale 1: 40000, Flight Date: 2009-1-17.





Plate 2.39: Digital Aerial Photo taken in 2014<sup>89</sup>

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<sup>89</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CW110989, Flying Height: 20000 ft., Scale 1: 40000, Flight Date: 2014-12-16.

## 2.7 Land Use

### 2.7.1 Statutory Plan

The study area falls within the boundary of South Lantau Coast Outline Zoning Plan No. S/SLC/21<sup>90</sup>. The statutory plan comes with a set of notes, which shows the uses or developments that are always permitted and those may be permitted by the Town Planning Board on application. As for the boundary of villages covered in this study, please refer to the Existing Village Boundary Maps kept by the Home Affairs Department<sup>91</sup>.

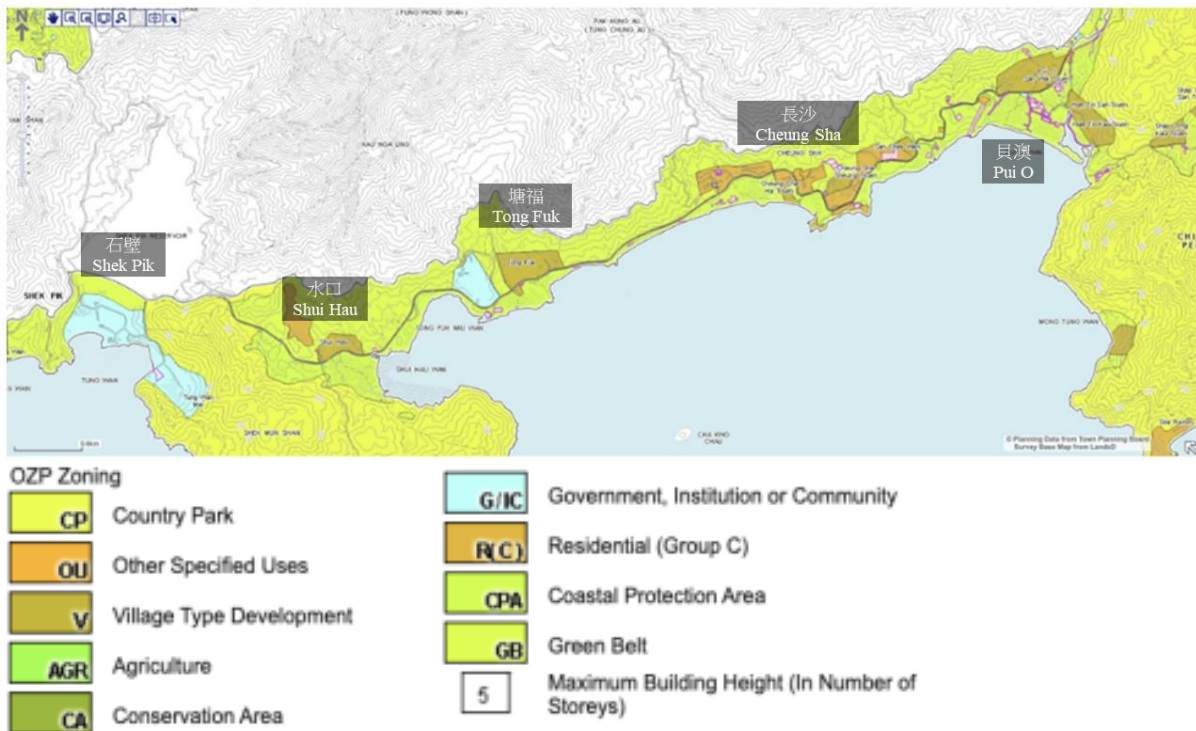


Plate 2.40: South Lantau Coast Outline Zoning Plan No. S/SLC/21

<sup>90</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 2 Oct 2021.

<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

<sup>91</sup> Home Affairs Department, 'Existing Village/ Market Town Boundary Map', Date of Visit: 2 Oct 2021.

[https://www.had.gov.hk/rre/eng/rural\\_representative\\_elections/village\\_map/index.htm?year=19-22](https://www.had.gov.hk/rre/eng/rural_representative_elections/village_map/index.htm?year=19-22)



## 2.7.2 Major Land Use

### 2.7.2.1 Pui O

Pui O is located in the eastern part of the Lantau South Coast Outline Zoning Plan. There are four villages in the area, including Pui O San Wai Tsuen, Pui O Lo Wai Tsuen, Lo Uk Tsuen and Ham Tin Tsuen. Major land uses in this area include: “Coastal Protection Area”, “Green Belt”, “Village Type Development”, “Government, Institution or Community” and “Other Specified Uses”.



Plate 2.41: Pui O in South Lantau Coast Outline Zoning Plan

### 2.7.2.2 Shui Hau

Shui Hau is located in the western part of the Lantau South Coast Outline Zoning Plan. Shui Hau Tsuen is the only village in the area. Major land uses in this area include: “Coastal Protection Area”, “Green Belt”, “Village Type Development” and “Residential (Group C)”.

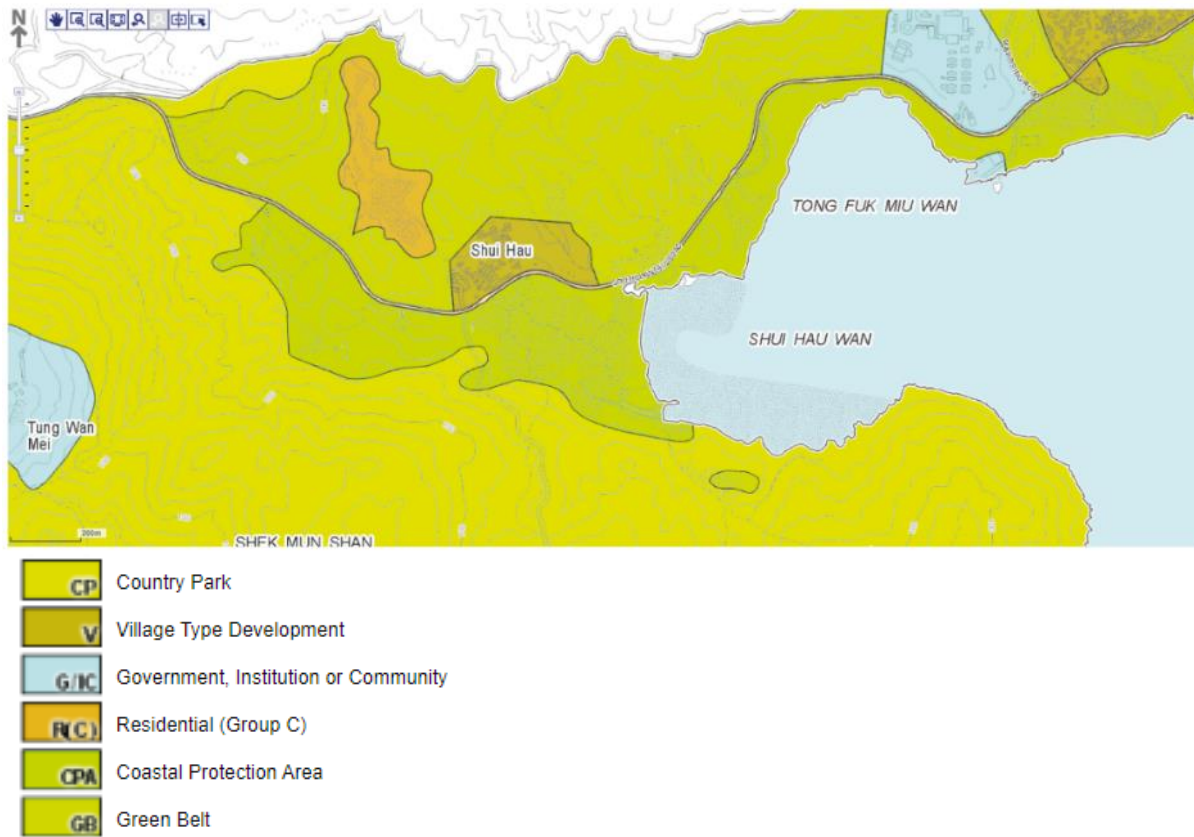


Plate 2.42: Shui Hau in South Lantau Coast Outline Zoning Plan

### 2.7.2.3 Tong Fuk

Tong Fuk is located in the centre of the Lantau South Coast Outline Zoning Plan. Tong Fuk Tsuen is the only village in the area. Major land uses in this area include: “Coastal Protection Area”, “Green Belt”, “Village Type Development”, “Government, Institution or Community” and “Residential (Group C)”.



Plate 2.43: Tong Fuk in South Lantau Coast Outline Zoning Plan

#### 2.7.2.4 Cheung Sha

Cheung Sha is located in the centre of the Lantau South Coast Outline Zoning Plan. There are two villages in the area, including Cheung Sha Sheung Tsuen and Cheung Sha Ha Tsuen. Major land uses in this area include: “Coastal Protection Area”, “Green Belt”, “Village Type Development”, “Government, Institution or Community” and “Residential (Category C)”.

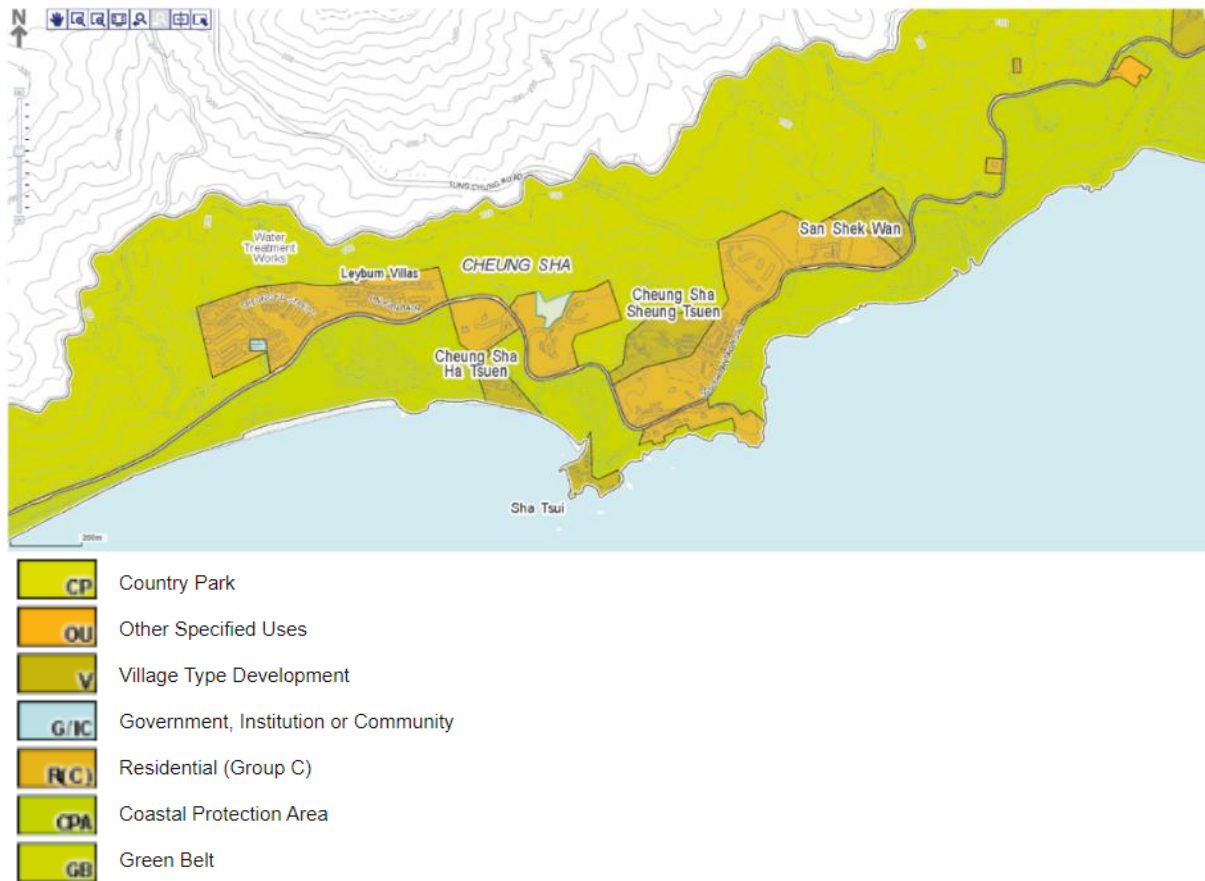


Plate 2.44: Cheung Sha in South Lantau Coast Outline Zoning Plan

### 2.7.2.5 Shek Pik

Shek Pik is located in the western part of the Lantau South Coast Outline Zoning Plan. Tai Long Wan Tsuen is the only village in the area. Major land uses in this area include: “Coastal Protection Area”, “Green Belt”, “Village Type Development” and “ Government, Institution or Community “.

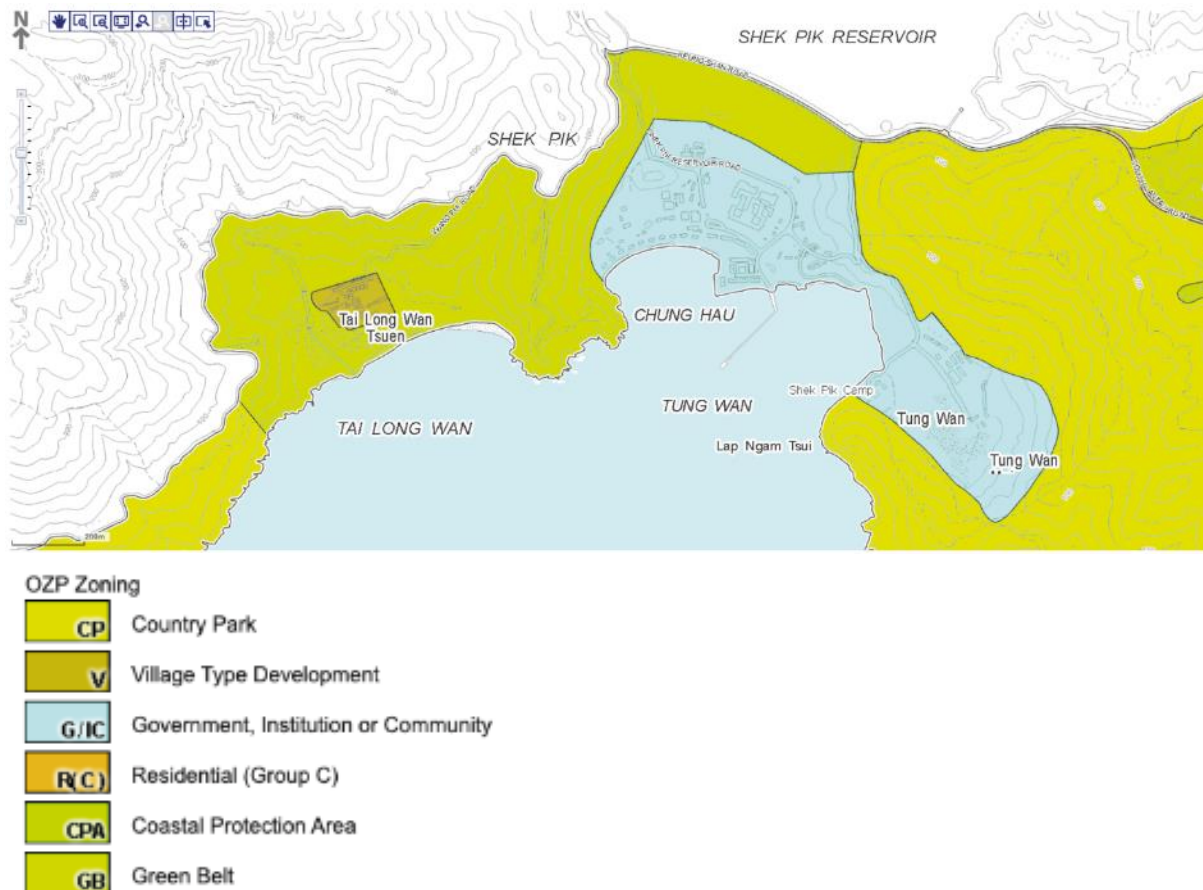


Plate 2.45: Shek Pik in South Lantau Coast Outline Zoning Plan



### 2.7.3 Building Types and Community Facilities

The following tables describe the types of buildings and the distribution of various community facilities in each area.

#### *2.7.3.1 Residential Buildings*

Residential buildings in Pui O are mainly village houses.

<b>Pui O</b>			
Land Use Zoning	Type	Storey	Building Age (year)
Village Type Development	Recognised village: Pui O San Wai Tsuen, Pui O Lo Wai Tsuen, Lo Uk Tsuen, Ham Tin Tsuen	Please refer to Chapter 3 (Pui O)	Please refer to Chapter 3 (Pui O)

Residential buildings in Shui Hau are mainly village houses. There are also some Group C residential buildings.

<b>Shui Hau</b>			
Land Use Zoning	Type	Storey	Building Age (year)
Village Type Development	Recognised village: Shui Hau Tsuen	Please refer to Chapter 6 (Shui Hau)	Please refer to Chapter 6 (Shui Hau)
Residential (Group C)	Low-rise, low-density residential developments	Please refer to Chapter 6 (Shui Hau)	Please refer to Chapter 6 (Shui Hau)

Residential buildings in Tong Fuk are mainly village houses.

<b>Tong Fuk</b>			
Land Use Zoning	Type	Storey	Building Age (year)
Village Type Development	Recognised village: Tong Fuk Tsuen	Please refer to Chapter 5 (Tong Fuk)	Please refer to Chapter 5 (Tong Fuk)

Residential buildings in Cheung Sha are mainly village houses. There are also some Group C residential buildings.

<b>Cheung Sha</b>			
<b>Land Use Zoning</b>	<b>Type</b>	<b>Storey</b>	<b>Building Age (year)</b>
Village Type Development	Recognised village: Cheung Sha Sheung Tsuen, Cheung Sha Ha Tsuen	Please refer to Chapter 4 (Cheung Sha)	Please refer to Chapter 4 (Cheung Sha)
Residential (Group C)	Low-rise, low-density residential developments	Please refer to Chapter 4 (Cheung Sha)	Please refer to Chapter 4 (Cheung Sha)

### 2.7.3.2 Community Facilities

There is no community centre or community halls on South Lantau Coast but some villages have a village office. There are mobile library services in Pui O, Shui Hau and Tong Fuk<sup>92</sup>.

<b>Area</b>	<b>Name</b>	<b>Land Use Zoning</b>
Pui O	<ul style="list-style-type: none"> <li>• South Lantao Rural Committee</li> <li>• Lo Wai Tsuen Village Office</li> <li>• San Wai Tsuen Village Office</li> <li>• Ham Tin Village Office</li> </ul>	Coastal Protection Area Village Type Development
Shui Hau	Shui Hau Village Office	Village Type Development
Tong Fuk	Tong Fuk Village Office	Village Type Development
Cheung Sha	<ul style="list-style-type: none"> <li>• Cheung Sha Upper Village Office</li> <li>• Cheung Sha Ha Tsuen Village Office</li> </ul>	Village Type Development

### 2.7.3.3 Public Market

There is no public market on South Lantau Coast.

<sup>92</sup> Hong Kong Public Libraries, 'Locate Libraries', Date of Visit: 2 Oct 2021.  
<https://www.hkpl.gov.hk/en/locations/islands/mobile-libraries.html>

#### 2.7.3.4 School

There are only two registered primary schools on South Lantau Coast<sup>93</sup>. There is no kindergarten or secondary school in the area.

Area	Name and Address	School Type	Land Use Zoning
Pui O	<b>Bui O Public School</b> 2, Lo Uk Tsuen, Pui O, Lantau Island, New Territories	Aided Primary School	Government, Institution or Community
	<b>Lantau International School (Upper Primary)</b> 17-19, Lo Wai Tsuen, Pui O, Lantau Island, Hong Kong	Private Primary School	Village Type Development
Tong Fuk	<b>Lantau International School (Lower Primary)</b> House 113, Tong Fuk Tsuen, Lantau, Hong Kong	Private Primary School	Village Type Development
Cheung Sha	<b>Lantau International School (Reception Classes)</b> 22, Cheung Sha Sheung Tsuen, Lantau Island, Hong Kong	Private Primary School	Village Type Development

#### 2.7.3.5 Hospital

There is no public hospital on South Lantau Coast.

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<sup>93</sup> Education Bureau, 'School Lists by District', Date of Visit: 2 Oct 2021.  
<https://www.edb.gov.hk/tc/student-parents/sch-info/sch-search/schlist-by-district/index.html>

### 2.7.3.6 Open Space

There are a number of open spaces on South Lantau Coast.

Area	Name of the Open Space	Land Use Zoning
Pui O	<u>Park and Playground</u>	
	<ul style="list-style-type: none"> <li>• Pui O Playground</li> <li>• Ham Tin Garden</li> </ul>	Coastal Protection Area Village Type Development
	<u>Gazetted Beach</u>	
	Pui O Beach	Coastal Protection Area
	<u>Barbecue Site / Campsite</u>	
	Pui O Camp Site	Coastal Protection Area
	<u>Sports Ground</u>	
	Pui O Basketball and Soccer field	Coastal Protection Area
	<u>Private Recreational Site</u>	
	<ul style="list-style-type: none"> <li>• Bull Wave Camp Plus</li> <li>• JK Club</li> <li>• Treasure Island Beach Club</li> <li>• YWCA Sydney Leong Holiday Lodge</li> <li>• Galaxy Garden</li> </ul>	Coastal Protection Area Village Type Development
Shui Hau	<u>Sitting-out Area</u>	
	Shui Hau Village Sitting-out Area	Village Type Development
	<u>Sports Ground</u>	
	Shui Hau Soccer Pitch	Coastal Protection Area
	<u>Private Recreational Site</u>	
	Hong Kong Kiteboarding School	Coastal Protection Area
Tong Fuk	<u>Park and Playground</u>	
	Tong Fuk Playground	Village Type Development
	<u>Sports Ground</u>	
	Tong Fuk Soccer Field	Village Type Development
	<u>Gazetted Beach</u>	
	Tong Fuk Beach	Coastal Protection Area
Cheung Sha	<u>Park and Playground</u>	
	Cheung Sha Ha Tsuen Playground	Coastal Protection Area
	<u>Gazetted Beach</u>	
	<ul style="list-style-type: none"> <li>• Upper Cheung Sha Beach</li> <li>• Lower Cheung Sha Beach</li> </ul>	Coastal Protection Area
	<u>Barbecue Site / Campsite</u>	
	Cheung Sha Barbecue Site	Coastal Protection Area
	<u>Private Recreational Site</u>	
	<ul style="list-style-type: none"> <li>• Welcome Beach</li> <li>• Long Coast Seasports</li> </ul>	Coastal Protection Area

### 2.7.3.7 Correctional Facilities

There are as many as four correctional facilities on South Lantau Coast<sup>94</sup>.

Area	Correctional Facility	Land Use Zoning
Tong Fuk	Tong Fuk Correctional Institution	Government, Institution or Community
Shek Pik	<ul style="list-style-type: none"> <li>• <u>Shek Pik Prison</u></li> <li>• <u>Lai Chi Rehabilitation Centre</u></li> <li>• <u>Sha Tsui Correctional Institution</u></li> </ul>	

### 2.7.3.8 Funereal Facility

There is no registered funereal facility in the South Coast Division of Lantau Island. The two public cemeteries on Lantau Island are the Tai O Public Cemetery and the Lai Chi Yuen Cemetery in Mui Wo. In addition, ancestral graves and urn graves can be seen in the villages.

### 2.7.3.9 Infrastructure and Utilities

There are a number of utility structures on South Lantau Coast. Raw water for South Lantau Coast is collected at Shek Pik Reservoir. It is then delivered to and treated at Cheung Sha Water Treatment Works for supply to Tong Fuk, Cheung Sha and Pui O. Electricity supply and telephone service are available in the Area. A telephone exchange is located at Cheung Sha.

Area	Water Supply or Sewage Treatment Facility	Energy Facility
Pui O	Pui O Raw Water Pumping Station	
Tong Fuk	Tong Fuk Correctional Institution Sewage Treatment Plant	CLP Power Hong Kong Limited Tong Fuk Substation
Cheung Sha	Cheung Sha Water Treatment Works	CLP Power Hong Kong Limited Cheung Sha Substation
Shek Pik	<ul style="list-style-type: none"> <li>• Shek Pik Rotating Biological Contactor Plant</li> <li>• Sha Tsui Correctional Institution Sewage Treatment Plant</li> <li>• Shek Pik Weather Station<sup>95</sup></li> </ul>	Floating Solar Photovoltaic System at Shek Pik Reservoir <sup>96</sup>

<sup>94</sup> Hong Kong Correctional Services, 'Individual Facilities', Date of Visit: 2 Oct 2021.

[https://www.csd.gov.hk/english/facility/facility\\_ind/ins\\_ind.html](https://www.csd.gov.hk/english/facility/facility_ind/ins_ind.html)

<sup>95</sup> 香港自動氣象站氣候觀測資料庫：〈自動氣象站資料〉, Date of Visit: 2 Oct 2021.

[https://i-lens.hk/hkweather/aws\\_info.php](https://i-lens.hk/hkweather/aws_info.php)

<sup>96</sup> Water Supplies Department, 'WSD Installs HK's First Pilot Floating Photovoltaic System',

Date of Visit: 2 Oct 2021. [https://www.wsd.gov.hk/en/media-corner/hot-topics-old/pfp\\_system/index.html](https://www.wsd.gov.hk/en/media-corner/hot-topics-old/pfp_system/index.html)

## 2.7.4 Transportation

### *2.7.4.1 Road*

South Lantau Road is the major road in the South Lantau Coast. Two-way traffic runs east-west direction on this road from Mui Wo Ferry Pier to Shek Pik Reservoir which passes Tai O through Keung Shan Road, or leads to Tung Chung via Tung Chung Road from Cheung Sha. Local areas are served by access roads branching off from South Lantau Road.

South Lantau Road has a restriction on vehicular use i.e. only those vehicles possessed with valid Lantau Closed Road Permits are permitted. The average speed limit on South Lantau Road is 50 km/hr, while the section from Cheung Sha to Tong Fuk is 70 km/hr<sup>97</sup>. The traffic on South Lantau Road has been low over the years. Its designed capacity is 8,000 vehicles per day but the daily traffic flow is only about 3,200 vehicles according to statistics in 2016<sup>98</sup>.

### *2.7.4.2 Public Transport*

Franchised buses, taxis and ferries are the main modes of public transport for South Lantau Coast. Bus services are provided from Mui Wo Ferry Pier to Pui O, Tong Fuk and Shek Pik, and to Tai O, Tung Chung and Ngong Ping. The only ferry pier on the coastline is located at Chi Ma Wan Peninsula. The ferry services between Chi Ma Wan, Cheung Chau, Peng Chau and Mui Wo are provided by Sun Ferry.

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<sup>97</sup> 離島區議會：〈有關改善大嶼南嶼南道長沙路段交通的提問 (文件 T&TC 57/2020 號)〉，Date of Visit: 2 Oct 2021.

[https://www.districtcouncils.gov.hk/island/doc/2020\\_2023/tc/committee\\_meetings\\_doc/TTC/18548/TTC\\_2020\\_57\\_wr1\\_TC.pdf](https://www.districtcouncils.gov.hk/island/doc/2020_2023/tc/committee_meetings_doc/TTC/18548/TTC_2020_57_wr1_TC.pdf)

<sup>98</sup> 離島區議會：〈有關大嶼山塌山泥導致交通癱瘓的提問 (文件 T&TC 57/2016 號)〉，Date of Visit: 2 Oct 2021.

[https://www.districtcouncils.gov.hk/island/doc/2016\\_2019/en/committee\\_meetings\\_doc/TTC/10310/TTC\\_2016\\_57\\_wr\\_TC.pdf](https://www.districtcouncils.gov.hk/island/doc/2016_2019/en/committee_meetings_doc/TTC/10310/TTC_2016_57_wr_TC.pdf)

## **2.8 Landscape Feature and Natural Environment**

According to Civil Engineering and Development Department's research report, the geology in South Lantau is dominated by igneous rocks, sedimentary rocks and volcanic rocks. These types of rocks comprise syenite, granite, rhyolite, and tuff from the Repulse Bay and Tsuen Wan volcanic groups<sup>99</sup>. The southern coast of Lantau Island has a variety of topography. Scenic views of the natural landscape, such as Cheung Sha Beach, Pui O Wetland, Shui Hau Mudflat lie along the coastline. At 3.2 km long, Cheung Sha Beach is the longest beach in Hong Kong. A magnetite deposit is found nearby and the black rock sediment mixed with the soft white sand, which becomes the most notable feature of the beach. Also, South Lantau has a number of ecological hotspots recognized by the Agriculture, Fisheries and Conservation Department, in which various species inhabited. The freshwater wetland in Pui O is one of the the largest and most ecologically valuable wetlands in Hong Kong. Buffaloes living nearby facilitates the formation of the wetland as they consume the overgrown and their excrement brings nutrients back to the soil. They step holes in the wetlands which turn into puddles after raining, providing a nurturing ground for many amphibians and dragonflies. the insects, in turn, attract many birds to the wetlands for food. The brackish water at Shui Hau Mudflat gives birth to a precious mangrove swamp. The mudflat has unique ecological values, such as providing an important habitat for horseshoe crabs. Romer's tree frogs found in the mudflat is endemic to Hong Kong and is listed as endangered in the Red List of International Union for Conservation of Nature. Finally, there are more than 80 species of butterflies recorded in Tong Fuk, a hotspot for butterfly watching in Hong Kong.



Plate 2.46: Pui O Wetland, photo taken by the research team in 2021.

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<sup>99</sup> Geotechnical Engineering Office, Civil Engineering Department, 1995, 'Hong Kong Geological Survey Memoir No. 6 – Geology of Lantau District', Date of Visit: 3 Oct 2021.  
[https://www.cedd.gov.hk/filemanager/eng/content\\_384/Memoir-No\\_6.pdf](https://www.cedd.gov.hk/filemanager/eng/content_384/Memoir-No_6.pdf)





Plate 2.47: Shui Hau Mudflat, photo taken by the research team in 2021.

## 2.9 Sustainable Development

Lantau Island, with a strategic geographic location, is the largest island of Hong Kong. It has tremendous development potentials. The public and the Hong Kong government had a number of development plans for Lantau Island since early, such as the conceptual study proposed by two town planners on reclamation at Silvermine Bay and Tung Chung Bay in 1961<sup>100</sup>, “North Lantau Development Investigation” in the 1980s, the 2004 Concept Plan for Lantau and the Lantau Tomorrow Vision proposed in the 2018 policy address.



Plate 2.48: Clipping from South China Morning Post, 7 November 1964.

<sup>100</sup> ‘Massive Project For Development of Northern Lantau’, *South China Morning Post*, 7 November 1964.



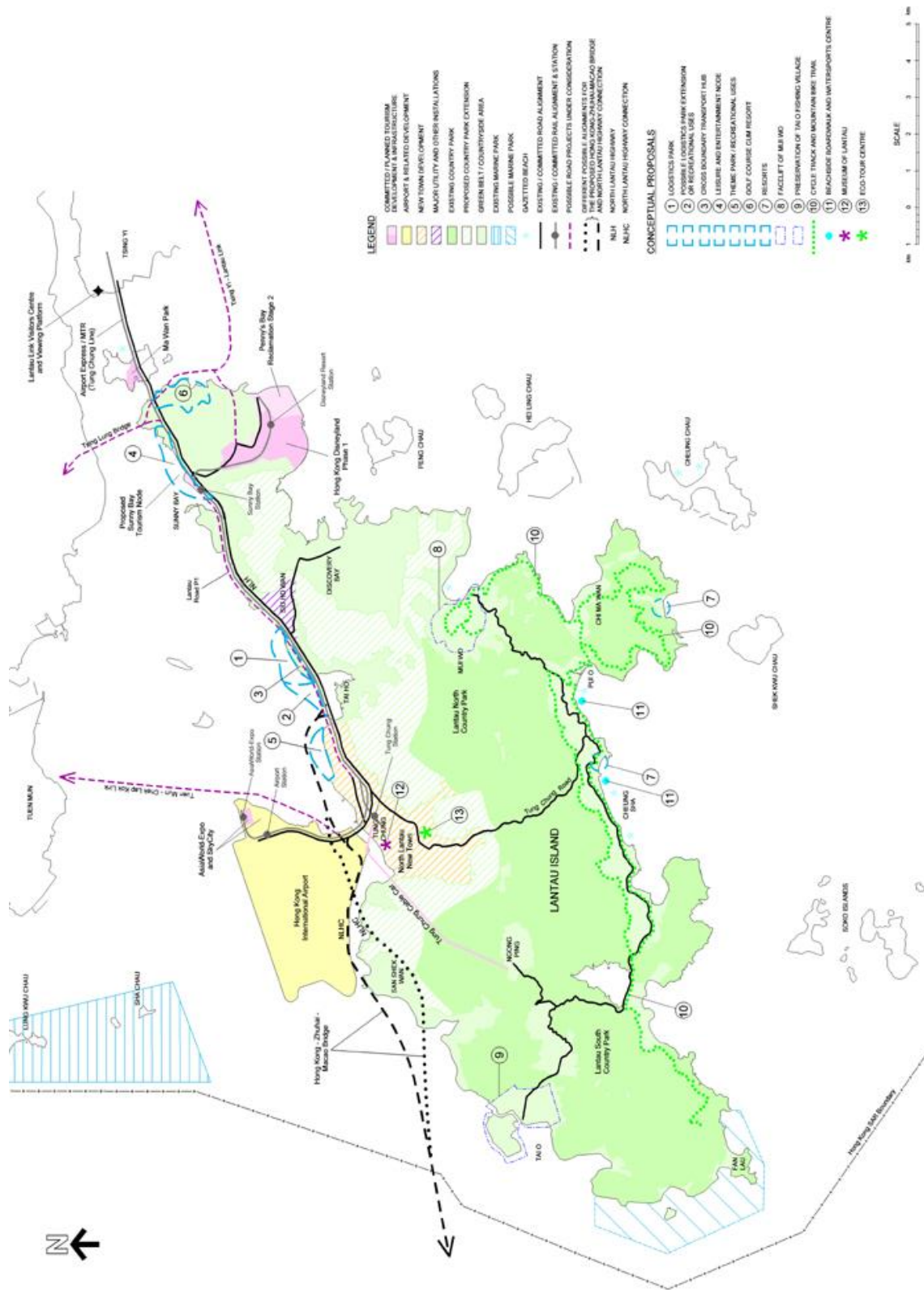


Plate 2.49: Concept Plan for Lantau, 2004<sup>101</sup>.

<sup>101</sup> Lantau Development Task Force, 'Overall Planning Concept for Lantau', Date of Visit: 3 Oct 2021. [https://www.pland.gov.hk/pland\\_en/lantau/en/digest/overallconcept.html](https://www.pland.gov.hk/pland_en/lantau/en/digest/overallconcept.html)

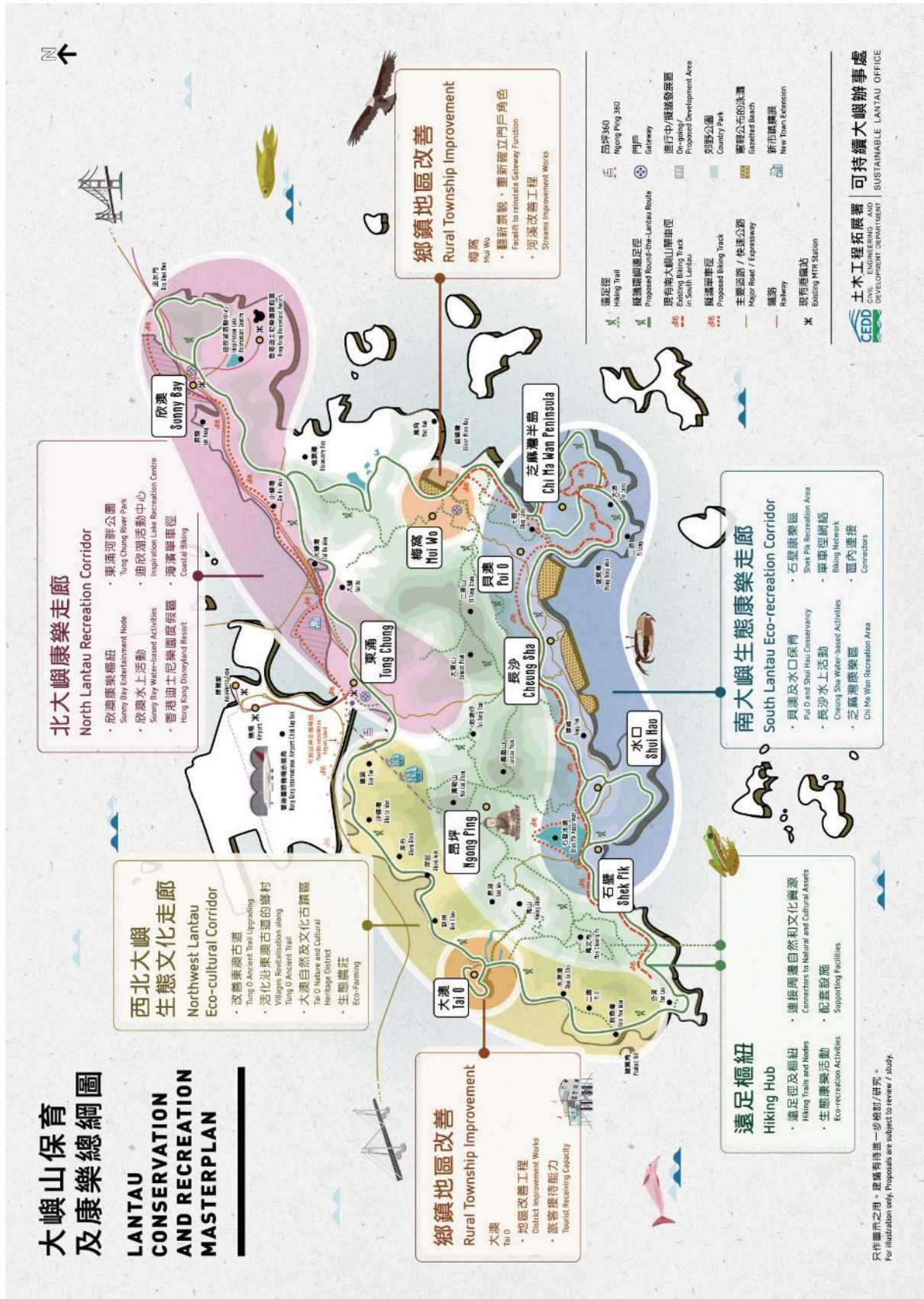


Plate 2.50: Lantau Conservation and Recreation Masterplan





Plate 2.51: Conserving Lantau, Lantau Tomorrow Vision leaflet, 2018.

At the same time, over half of the Lantau Island’s land area is covered by country parks and much of its coastlines are still in their natural state. Especially South Lantau is endowed with multiple natural beaches, a tranquil countryside setting, many sites of historical and archaeological interests and a number of traditional villages. In recent years, the public has increasingly expressed their strong desire to preserve the ecological cultural heritage of Lantau. Therefore, the government released the Sustainable Lantau Blueprint in 2017, which set the principle of “Development in the North, Conservation for the South” for Lantau Island<sup>102</sup>. Major housing, economic, leisure, entertainment and tourism developments are planned in North Lantau and the East Lantau Metropolis. As for most parts of South Lantau, it will be used for conservation and sustainable leisure and recreational purposes. Major development will be avoided at sites of conservation interest and their surrounding areas wherever possible so that the unique rural villages can be preserved. The plan put forward a “point-line-plane”

<sup>102</sup> Sustainable Lantau Office, ‘Sustainable Lantau Blueprint’, Date of Visit: 3 Oct 2021. [https://www.lantau.gov.hk/filemanager/content/sustainable-lantau-blueprint/full\\_report.pdf](https://www.lantau.gov.hk/filemanager/content/sustainable-lantau-blueprint/full_report.pdf)

approach that connects places of ecological and cultural value in Lantau by walking trails, forming a network of natural and cultural resources of Lantau. This approach can further manifest resources and share them for public enjoyment. Under the overarching principle, the government has formulated the Lantau Conservation and Recreation Masterplan in 2020 to provide a framework guideline for relevant conservation and recreation initiatives. South Lantau Eco-recreation Corridor is one of the themed clusters under the Masterplan.

**3**

**Pui O**



### **3.1 Historical Background**

Pui O's historical denomination was “*Lo Bui Ou* (螺杯澳)” (literally bay of spiral shell) as recorded in the map of *Yue Daji* in 1598, possibly denoted from its coastline in similar form of a spiral shell. It was also called “*Bui O* (杯澳)” as a shortened form of “*Lo Bui Ou* (螺杯澳)” and “*Bui O* (背澳)”<sup>103</sup> with similar pronunciation as *Bui O*. The study covers several villages in Pui O, namely Pui O Lo Wai Tsuen, Pui O San Wai Tsuen, Ham Tin Kau Tsuen, Ham Tin San Tsuen and Lo Uk Tsuen .

Pui O Lo Wai Tsuen is the oldest village in Pui O. It was founded by the Cheungs, a Hakka clan originating from Fujian. After settling in the county of Guishan in Huizhou Province, their clansmen settled in Pui O around late Ming or early Qing (middle of 17<sup>th</sup> century)<sup>104</sup>. In the 1950s, the clansmen had been the 15<sup>th</sup> generation since their ancestors' settlement in Pui O<sup>105</sup>. The founders did not settle when they first came as they were alerted by the surrounding bandits. They called on more of their clansmen and settled in Pui O finally. The Cheungs had been through the Great Clearance when they had to leave for inland and returned to Pui O during the reign of Kangxi (1662-1722). After that, they grew and set up branch villages such as Ham Tin Tsuen, Shap Long, Tai Long, Lung Mei, Cheung Sha etc. in adjacent areas<sup>106</sup>. As for Pui O San Wai Tsuen (“San” means new, contrasted with the “Lo” – old village), another Hakka clan surnamed Ho settled in approximately the 18<sup>th</sup> century<sup>107</sup>. Its villagers were the 7<sup>th</sup> generation since its settlement. The names of “Wai” in both Pui O Lo Wai Tsuen and Pui O San Wai Tsuen mean that the villages used to be a walled village. In the late 18<sup>th</sup> century, pirates were active in the region. They seized people and properties from the villages while the officials could not help much. Thus, in order to defend themselves, the villagers of Pui O Lo Wai Tsuen began building a stone wall and a gate in 1803 and finished in 2 years<sup>108</sup>. In the 19<sup>th</sup> and the 20<sup>th</sup> centuries, there were other clans, including both Hakka and Punti, moving in Pui O in the pre-existing villages, or setting up new villages such as Lo Uk Tsuen. According to a report in 1899, there were 300 people in Pui O area<sup>109</sup>. The following table also shows the population in 1911 and the 1950s and residing clans (both Hakka and Punti) in each village<sup>110</sup>.

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<sup>103</sup> Lockhart, Stewart, 1899, p.561.

<sup>104</sup> 劉義章：《香港客家》。（廣西師範大學出版社，2005年），頁66。

<sup>105</sup> Strickland, John, 2010, p. 96.

<sup>106</sup> 蕭國鈞、蕭國健：《族譜與香港地方史研究》。（顯朝書室，1982年），頁35。

<sup>107</sup> Ibid.

<sup>108</sup> 香港地方志中心，古代香港的海盜（清代篇），Date of Visit: 3 Oct 2021.

<https://hkchronicles.org.hk/香港志/附錄/古代香港的海盜清代篇>

<sup>109</sup> Lockhart, Stewart, 1899, p.561.

<sup>110</sup> Hayes, James W., 2012a, p. 131.

<b>Village</b>	<b>Population in 1911</b>	<b>Population in the 1950s<sup>111</sup></b>	<b>Hakka clans (no. of families in the 1950s, if data available<sup>112</sup>)</b>	<b>Punti clans (no. of families in the 1950s, if data available<sup>113</sup>)</b>
Pui O Lo Wai Tsuen	165	134	Cheung (24), Wan (5)	Law (4), Chan, Fan
Ham Tin Tsuen	Approx. 100	Approx. 100	Cheung (20)	Chan
Pui O San Wai Tsuen	132	85	Ho (23), Tsang	Wong
Lo Uk Tsuen	37	Approx. 30	Mo	Law (5), Fung (1), Tse (1)
<b>Est. total population</b>	434	349	*There were some villagers working at towns in Kowloon and Hong Kong Island, as well as oversea countries such as Singapore, Borneo, the United Kingdom, the USA, etc. <sup>114</sup>	

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<sup>111</sup> Strickland, John, 2010, p. 96-99.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid.

## **3.2 Layout**

### **3.2.1 Map**



Plate 3.1: Map of Pui O

Pui O is located in the east part of South Lantau, in a river valley surrounded by mountains in the east and the west. The map prepared by the Lands Department shows the villages covered in this study, including Pui O Lo Wai Tsuen, Pui O San Wai Tsuen and Lo Uk Tsuen, north of South Lantau Road, in order from the east to the west, and Ham Tin Tsuen, east of the river and close to the bay, Pui O Wan. Basically, south of the Road and on the both sides of the river (except the Ham Tin settlement) are all farmlands all the way to the beach, surrounding Pui O Wan. There is also the Chi Ma Wan Road spanning east to Shap Long.



### 3.2.2 Respective Areas of Villages in Pui O

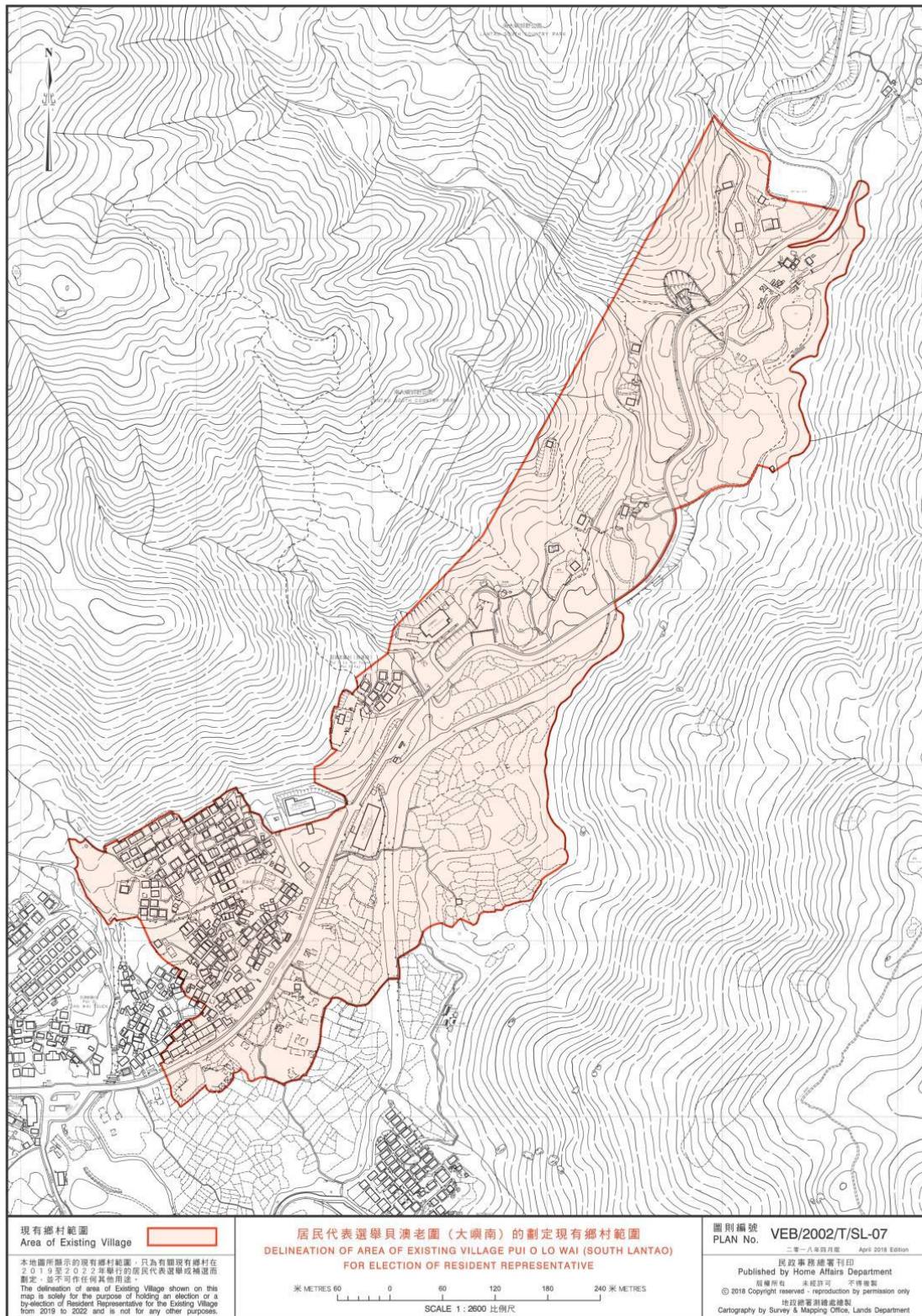


Plate 3.2: Pui O Lo Wai Tsuen current village boundary<sup>115</sup>

<sup>115</sup> Survey & Mapping Office, Lands Department, Cartography, 1:2600, plan no. VEB/2002/T/SL-07, 2018.



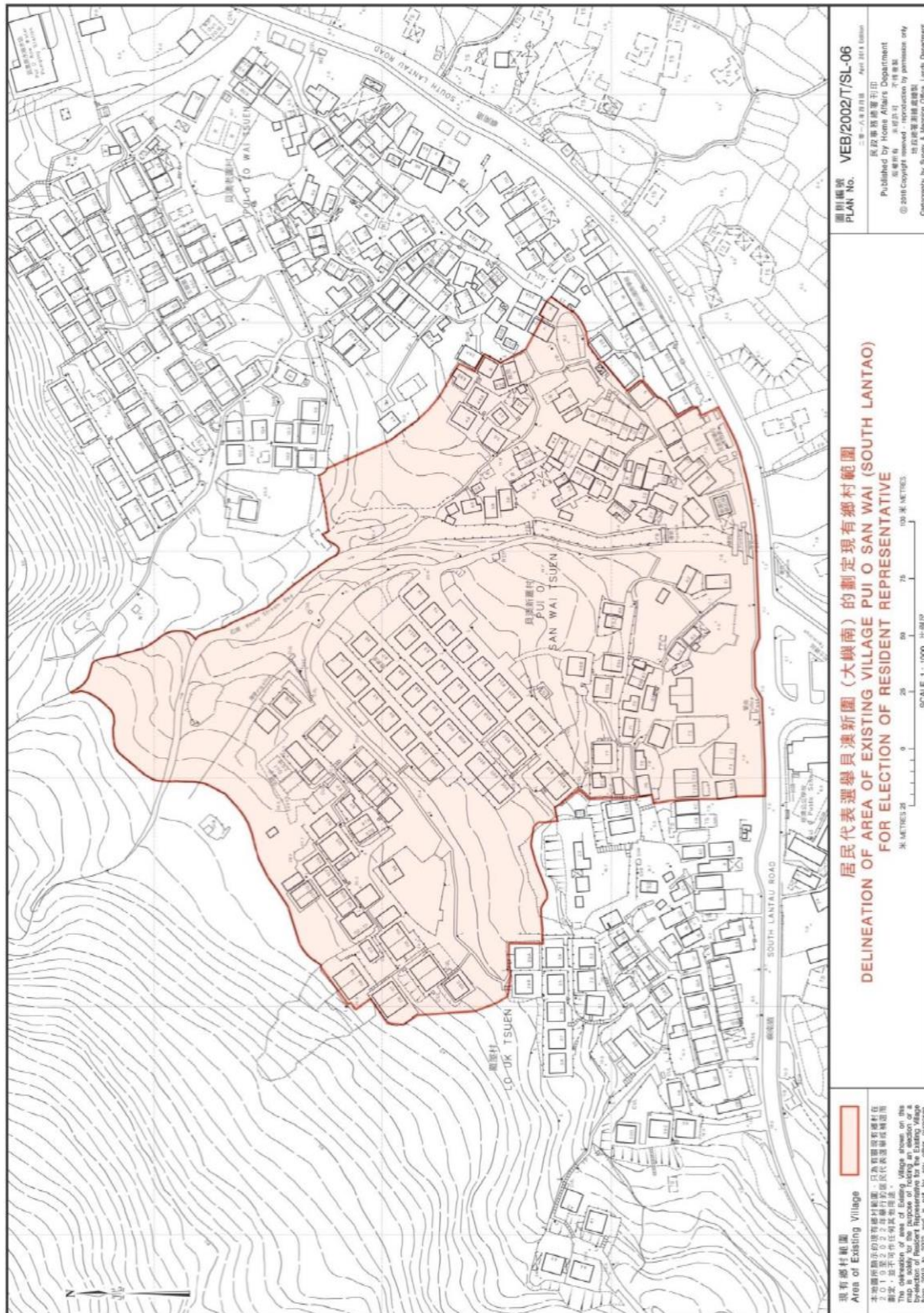


Plate 3.3: Pui O San Wai Tsuen current village boundary<sup>116</sup>

<sup>116</sup> Survey & Mapping Office, Lands Department, Cartography, 1:1000, plan no. VEB/2002/T/SL-06, 2018.



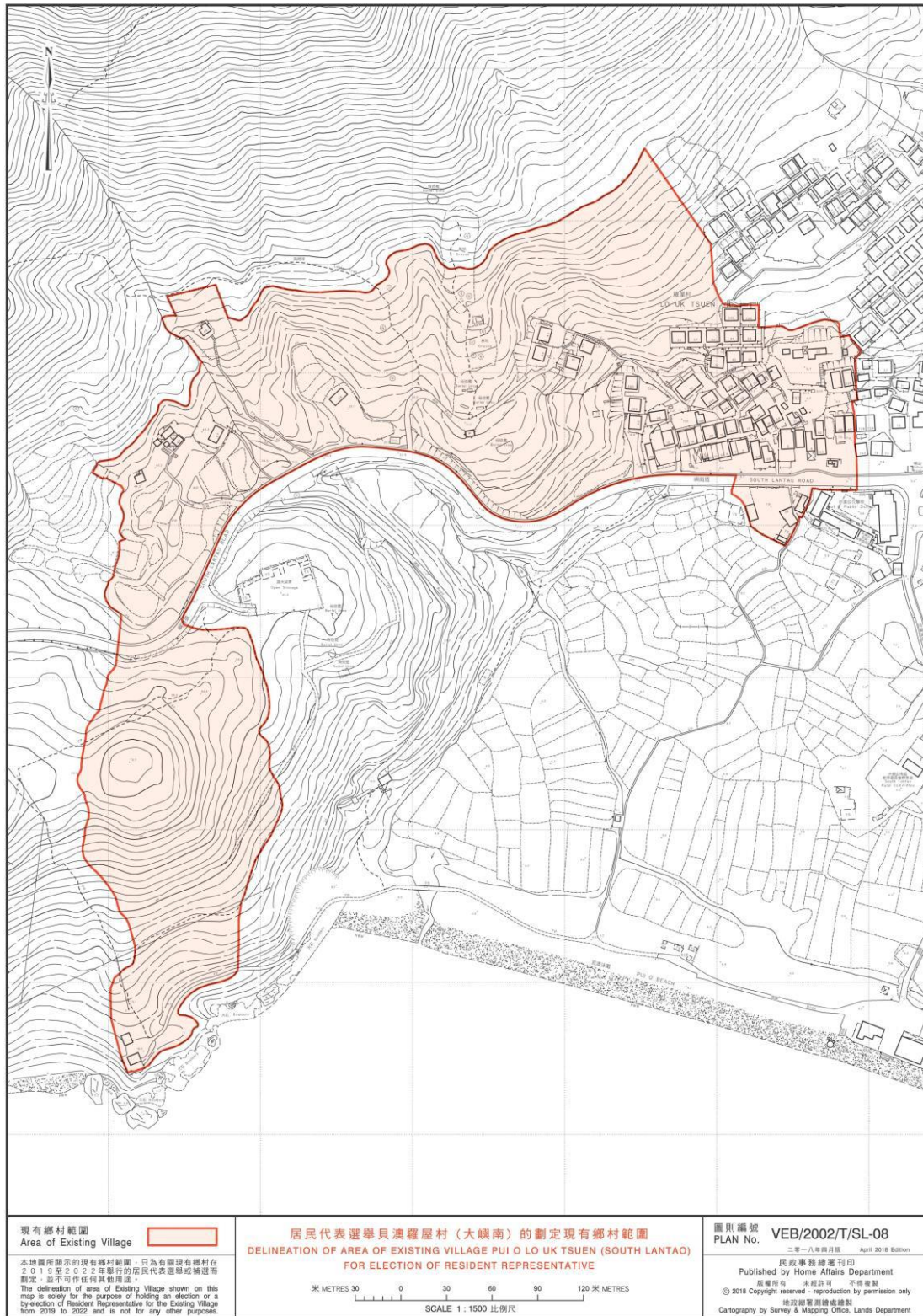


Plate 3.4: Lo Uk Tsuen current village boundary<sup>117</sup>

<sup>117</sup> Survey & Mapping Office, Lands Department, Cartography, 1:1500, plan no. VEB/2002/T/SL-08, 2018.



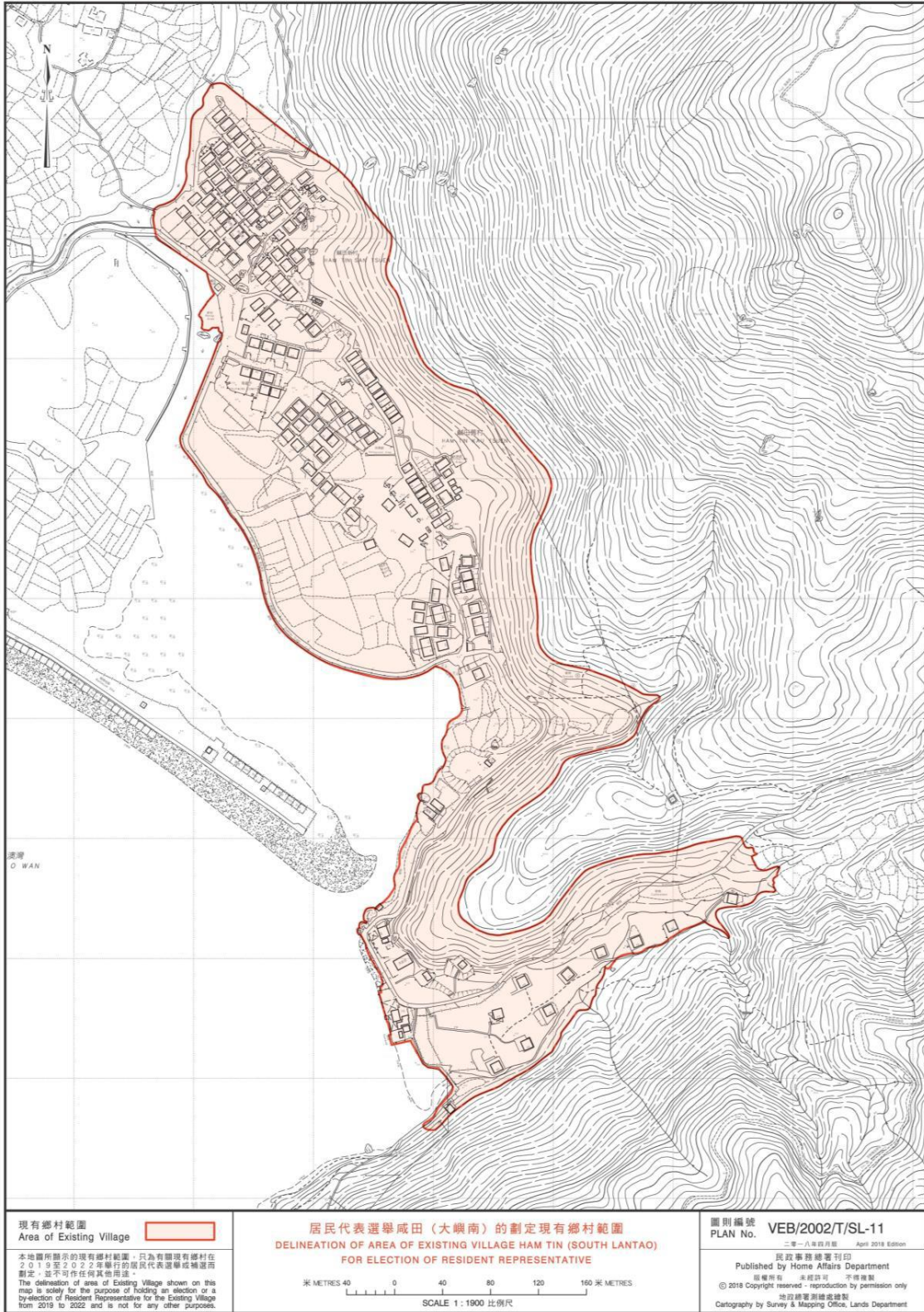


Plate 3.5: Ham Tin Tsuen current village boundary<sup>118</sup>

<sup>118</sup> Survey & Mapping Office, Lands Department, Cartography, 1:1900, plan no. VEB/2002/T/SL-11, 2018.



### 3.3 Historical Maps



Plate 3.6: Map published in 1905 (close up)<sup>119</sup>

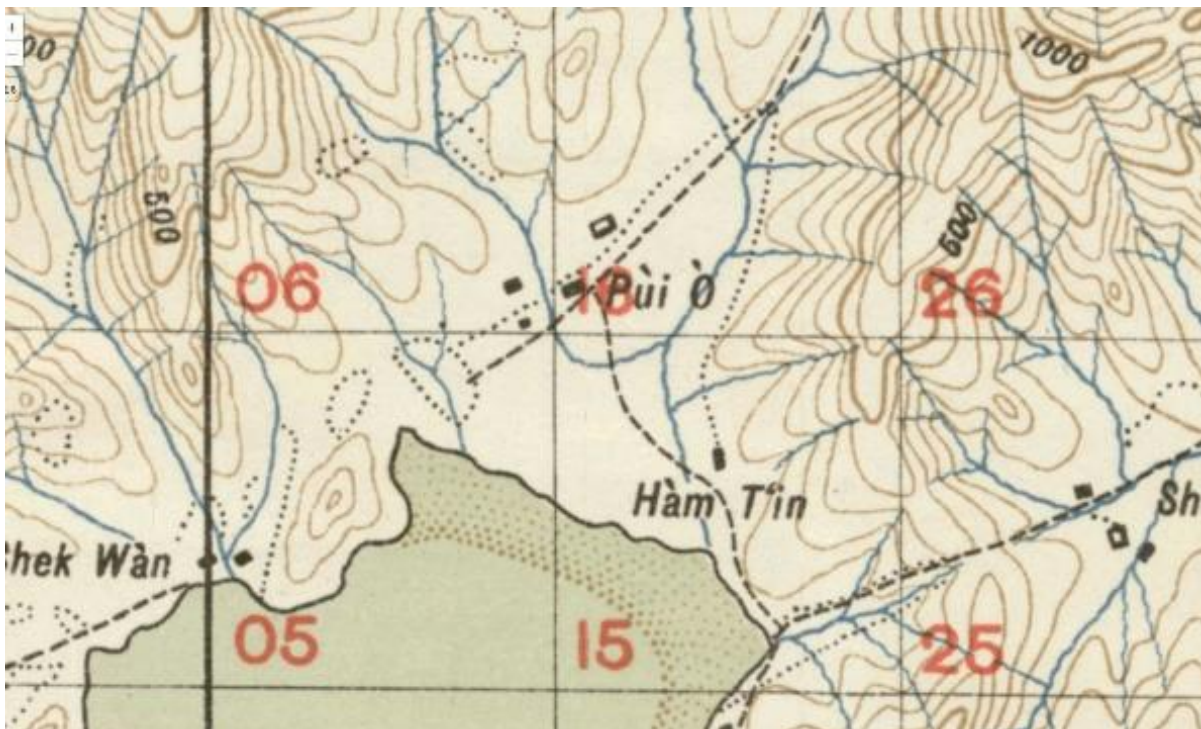


Plate 3.7: Map published in 1922 (close up)<sup>120</sup>

<sup>119</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps – Ref.1905', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1905>

<sup>120</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1922>



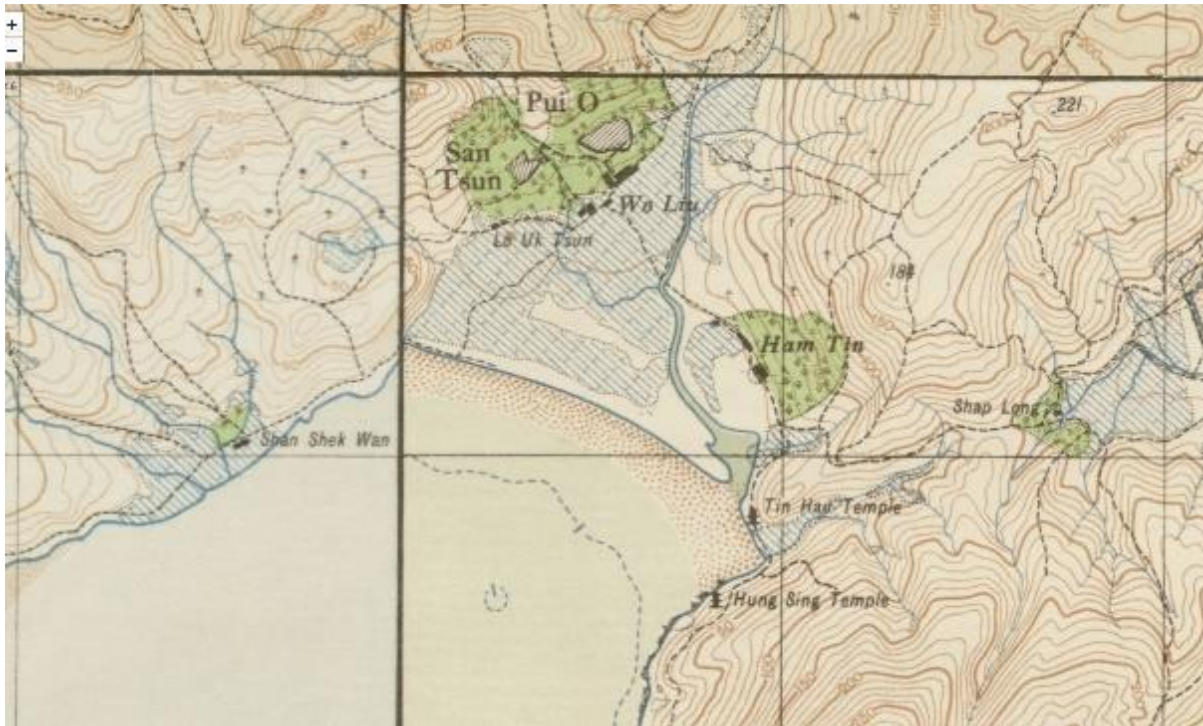


Plate 3.8: Map published in 1928 (close up)<sup>121</sup>

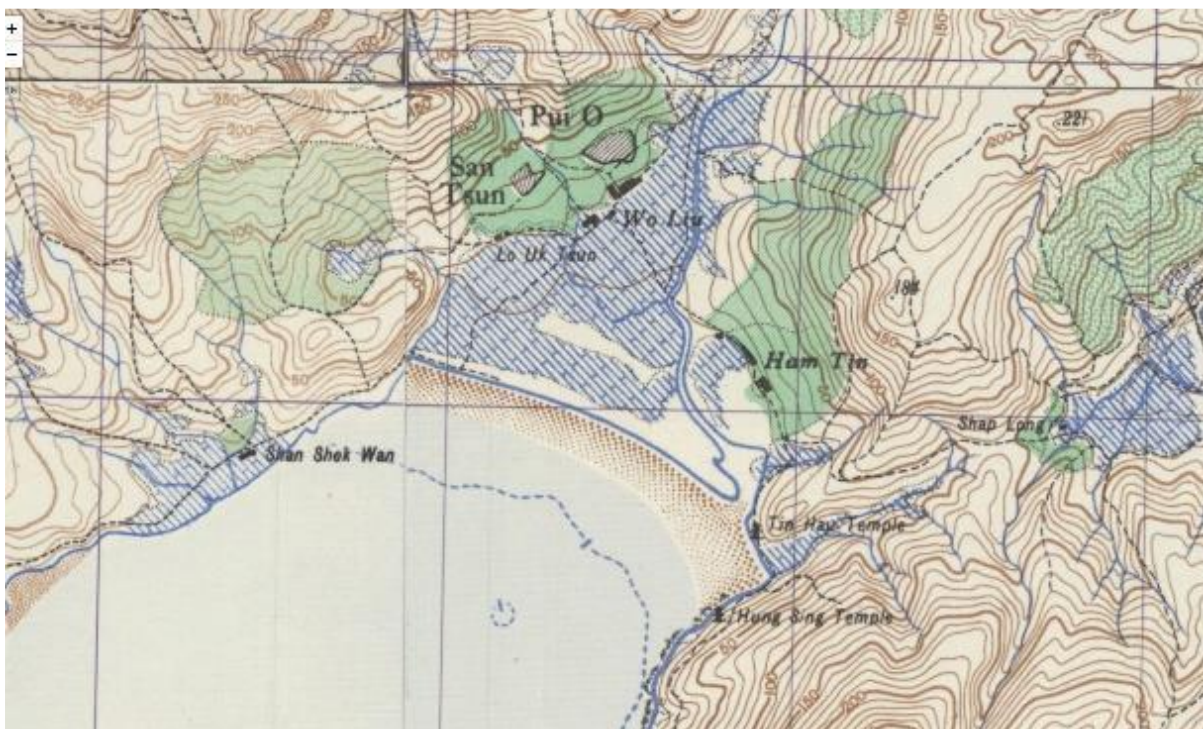


Plate 3.9: Map published in 1945 (close up)<sup>122</sup>

<sup>121</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1928>

<sup>122</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1945>



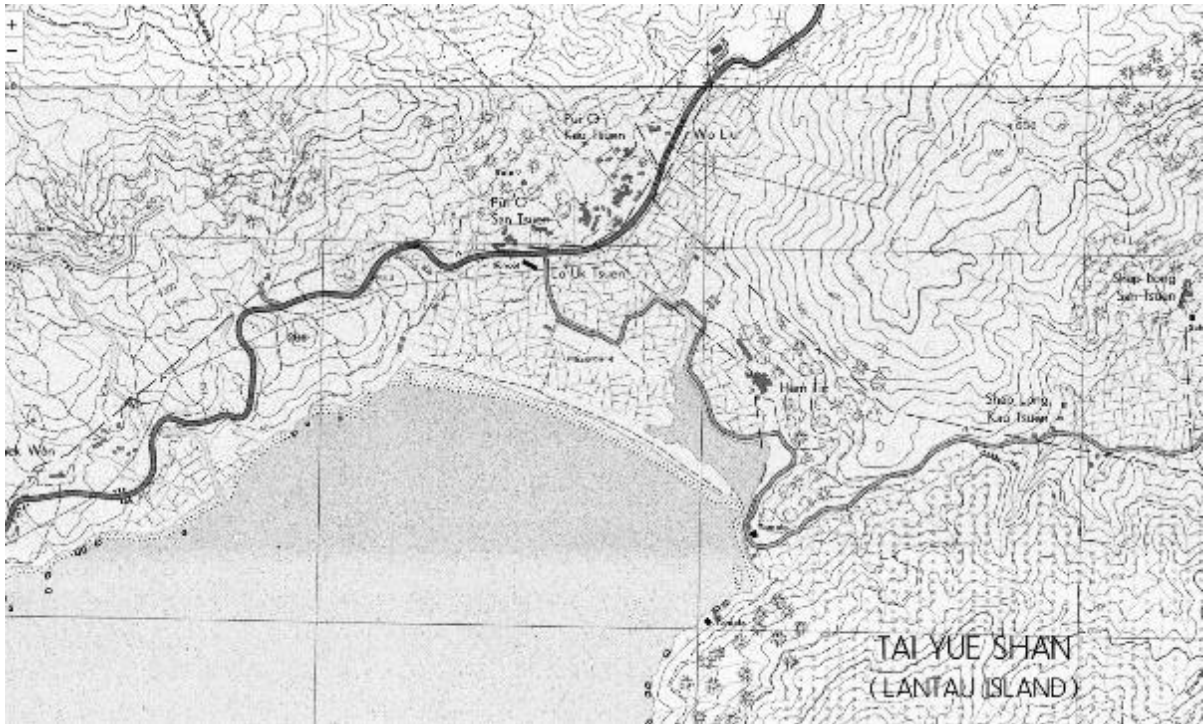


Plate 3.10: Map published in 1970 (close up)<sup>123</sup>



Plate 3.11: Map published in 1987 (close up)<sup>124</sup>

<sup>123</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps L884 - Reference 1970.1', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1970.1>

<sup>124</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 4 Oct 2021. <https://www.hkmaps.hk/map.html?1987>



### 3.4 Aerial Photographs

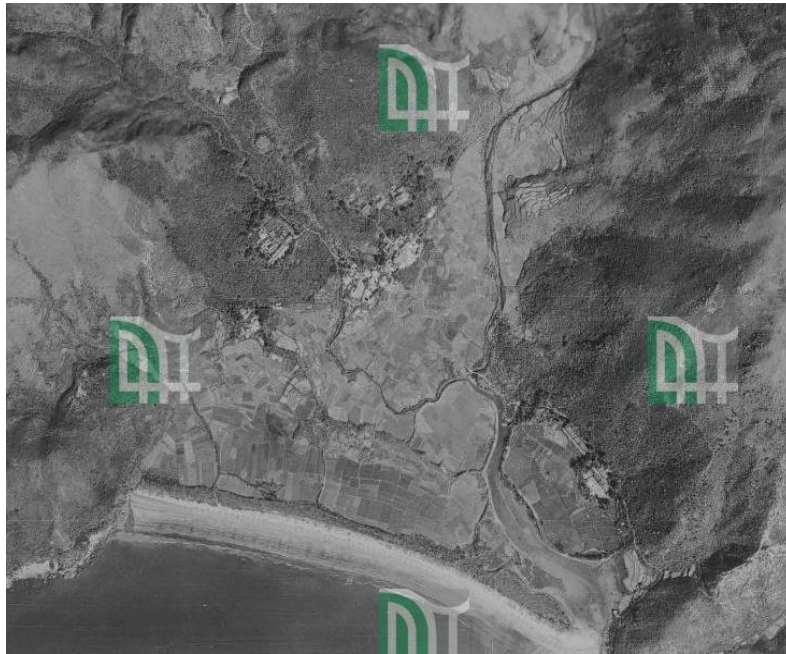


Plate 3.12: Digital Aerial Photo taken in 1945. South Lantau Road had not yet been built and there were only villages and fields<sup>125</sup>.



Plate 3.13: Digital Aerial Photo taken in 1956. After the construction works of South Lantau Road commenced, Pui O Lo Wai Tsuen, Pui O San Wai Tsuen and Lo Uk Tsuen were separated by the road with the fields. The Bui O Public School (red circle) can also be spotted at Lo Uk Tsuen <sup>126</sup>.

<sup>125</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-3110, Flying Height: 20000 ft., Scale 1: 12000, Flight Date: 1945-11-11.

<sup>126</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. F21\_557-0128, Flying Height: 16700ft., Scale 1: 10020, Flight Date: 1956-12-17.



Plate 3.14: Digital Aerial Photo taken in 1962<sup>127</sup>



Plate 3.15: Digital Aerial Photo taken in 1963. Chi Ma Wan Road was completed, connecting Ham Tin to Shap Long<sup>128</sup>.

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<sup>127</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. F42\_642-0079, Flying Height: 30000ft., Scale 1: 10000, Flight Date: 1962-1-22.

<sup>128</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4233, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-1-24.





Plate 3.16: Digital Aerial Photo taken in 1984. A recreational center and sports field, as well as facilities such as the office of the Rural Committee of the Southern Lantau District were completed in 1984 at the vacant land in Plate 3.15. The farmland has gradually become deserted. Following the implementation of the Small House Policy in 1972, a large number of small houses were also built along the hills and along South Lantau Road in Pui O Lo Wai Tsuen, Pui O San Wai Tsuen and Lo Uk Tsuen. Ham Tin San Tsuen has also been established<sup>129</sup>.

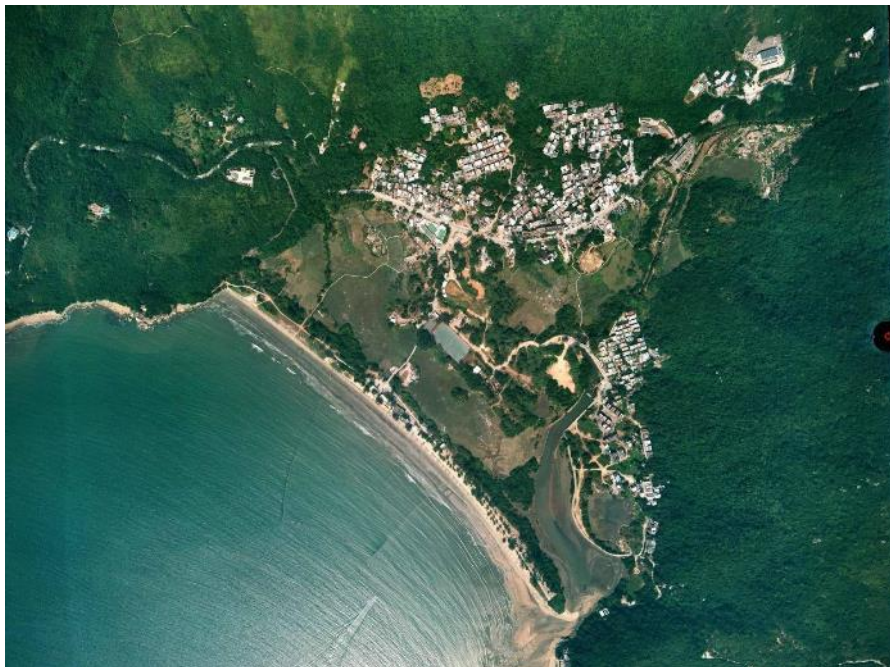


Plate 3.17: Digital Aerial Photo taken in 2003<sup>130</sup>

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<sup>129</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 56141, Flying Height: 5000ft., Scale 1: 10000, Flight Date: 1984-10-03.

<sup>130</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CW51767, Flying Height: 4000ft., Scale 1: 8000, Flight Date: 2003-10-30.





Plate 3.18: Digital Aerial Photo taken in 2016. New buildings continue to expand along South Lantau Road, and the agricultural land around Ham Tin Tsuen has been converted into buildings<sup>131</sup>.



Plate 3.19: Comparison between Plate 3.14 & 3.18, showing changes of Pui O over the past 60 years.

<sup>131</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. E010441, Flying Height: 7000ft., Scale 1: 26700, Flight Date: 2016-12-16.





Plate 3.20: The panoramic view of Pui O was photographed in the 1960s, from the east to the west. Ham Tin settlements are closer to the bottom-left corner, facing wide fields. The fields are bounded by South Lantau Road, beyond which were the Pui O Lo Wai Tsuen, Pui O San Wai Tsuen and Lo Uk Tsuen, from the right to the left. On the far left sees Pui O Wan<sup>132</sup>.



Plate 3.21: Panorama of Pui O taken by the research team in 2021

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<sup>132</sup> Digital Repository, the University of Hong Kong, 'Pui O, Lantau Island', Date of Visit: 4 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/61090r576#?c=&m=&s=&cv=&xywh=-467%2C-1003%2C9333%2C5369>

### 3.5 Village Life

Prior to the 1950s, villagers of Pui O used to make a living on fishing and farming. The Cheungs and the Hos have settled in Pui O for a longer period and they thus own more land and have larger populations. The land owned by the Cheungs alone sums up to half of the fields in Pui O while the Hos come after them<sup>133</sup>. Some clans also have small areas of farms. Smaller clans or those late arrivals (such as Ham Tin, whose people only had 47 dau chung per head, lower than the average in the New Territories<sup>134</sup>) would rent fields from larger clans (the Cheungs from Lo Wai and the Hos from San Wai). For further details of villagers' livelihood in Pui O, only Paul Tsui's notes on Ham Tin Tsuen in the 1950s are available as a reference among existing literatures<sup>135</sup>:

Each family grew paddy rice, sweet potatoes, vegetables, taros, spring onions and chillies, as well as onions in winters, among which rice and onions were sold to Cheung Chau. Families would help one another – if a family member had been sick or pregnant, their neighbours would provide help in their farming chores when they were done with their own<sup>136</sup>. Villagers also reared pigs (the scale of which had been so large that the villagers suggested setting up a cooperative in 1955<sup>137</sup>), chicken or ducks (and thus having egg as food as well). Except for those reserved for ritual worshipping, animals would be sold to Cheung Chau. Villagers would also gather firewood regularly. Each family owned sampan(s) for fishing, which were only operated by males (while females were in charge of farming). Villagers would set net traps, use bright-light fishing at nights for cuttlefish and pomfrets, or gather shellfish at the shore. Apart from self-consumption, the seafood would also be sold to Cheung Chau. As for transport, on average two families shared one sampan to take fishing and farming products to Cheung Chau and bring back grocery items such as oil, salt, sugar and fruits.

It is worth mentioning Ham Tin Tsuen – for its name, literally meaning salt-water-field. The village is so called because the paddy fields they have in front of the village were seabeach embanked with sea-walls, thereby turning a filled-up sea-beach into fertile cultivable land. These salt-water-fields were said to be very fertile<sup>138</sup>. However, there were also articles at that time stating that the fields near Wing On Bridge were too salty and only had one harvest a year, especially due to the lack of fertilizers<sup>139</sup>. Meanwhile, a news reported in the 1950s that when sea water flooded into the fields during storms, the productivity of the fields declined sharply<sup>140</sup>. Furthermore, the embankment needed to be repaired and improved frequently. Ham Tin Tsuen has requested the District Office providing materials for the maintenance and improvement works of the embankment in 1955, 1956, 1958, 1962 (twice), 1969 and 1976 successively due to the loss of sea sand, torrential rain and the negative impact of the construction of South Lantau Road<sup>141</sup>. Therefore, farming in the salt-water fields had potential

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<sup>133</sup> Hayes, James W., 2012a, p. 132.

<sup>134</sup> Strickland, John, 2010, p. 98.

<sup>135</sup> Hayes, James W., 2012b, 'Paul Tsui's Note on Ham Tin Village, Pui O, South Lantau, 1950'. *Journal of the Royal Asiatic Society Hong Kong Branch*, Vol. 52, p. 310-314.

<sup>136</sup> Hayes, James W., 2006, p. 133.

<sup>137</sup> 〈高志訪問大嶼山各村 鄉民投訴長洲肉商短秤〉，《華僑日報》，1955年4月27日。

<sup>138</sup> Hayes, James W., 2012b, p.311.

<sup>139</sup> 〈深入調查長洲各鄉〉，《華僑日報》，1955年1月16日。

<sup>140</sup> 〈大嶼貝澳鄉 鄉民望當局助修理海墾〉，《香港工商日報》，1956年2月17日。

<sup>141</sup> 〈深入調查長洲各鄉〉，《華僑日報》，1955年1月16日；〈大嶼貝澳鄉 鄉民望當局助修理海墾〉，《香港工商日報》，1956年2月17日。；〈大嶼南區代表 討論水利建設〉，《華僑日報》，

risks regardless of whether the soil in the salty fields were more fertile. What is certain is that due to the geographical constraints of the South Lantau area with more mountains and less flatland, reclaiming the sea was one of the effective methods for the villagers to increase the area of farmland at that time.

As for houses in Ham Tin Tsuen, a residential unit was usually formed by a single block with front and rear sections. The front was a living room, partitioned by a wall from the rear. The ancestors' altar was usually clinging to the wall. The rear were the beds, with a cockloft above. As Pui O Lo Wai Tsuen and Pui O San Wai Tsuen were expected to be more affluent, it is not certain that the residences looked the same as Ham Tin Tsuen's<sup>142</sup>.

Though there had been quite a number of public affairs among the villages in Pui O, no *heung* or *yeuk* (village alliance) was founded in Pui O since Qing or any village office was set up until 1986<sup>143</sup>. In spite of such a condition, village affairs were in fact mainly coordinated by the Cheungs and the Hos. The Cheungs enjoyed abundant resources of land and manpower. Along with the villages in the Chi Ma Wan peninsula, 6 out of 10 villages were represented by a member of the Cheungs, and there were 5 pieces of *tso* land (commonly known as ancestral land) and 12 pieces of *tong* land (clan-owned land) belonging to the Cheungs<sup>144</sup>. Given such a background, most village affairs have been settled in Pui O Lo Wai Tsuen (the central village of the Cheungs), and meetings were hosted in the Cheung's ancestral hall, *Yu Tak Tong*<sup>145</sup>.

It is worth mentioning that apart from the villagers of Pui O Lo Wai Tsuen and Pui O San Wai Tsuen, Cheung Kwong-chuen (1850-1916), from Ham Tin Tsuen, had also been an active coordinator of the village affair in Pui O. Cheung ran trading and retail businesses in the village – he purchased goods from markets such as Cheung Chau, and sold them in his shop to the villagers as well as the boat people nearby; he also loaned out money<sup>146</sup>. He was active in village affairs and helped settle villagers' disputes; moreover, he coordinated the boat service to and from Cheung Chau, repairing temples, mending dykes and irrigation channels.

Furthermore, the Hakka and Punti clans in Pui O have been quite harmonious and been sharing similar customs. Most punti clans can speak Hakka<sup>147</sup>. There has been intermarriage among clans and with families outside Pui O<sup>148</sup>. Children might go to schools in the ancestral hall of a different clan in neighboring villages<sup>149</sup>. The Hakka in Pui O did not often wear the typical Hakka rounded hat with a hollowed centre, but only on weddings and holidays. If in fields, they usually wore flat bamboo hats as the Punti did<sup>150</sup>.

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1958年3月11日；〈大嶼南區召開村代表特別大會〉，《華僑日報》，1962年1月4日；〈離島官民會議討論興革鄉政〉，《華僑日報》，1962年3月14日；〈嶼南各村紛請助建設〉，《華僑日報》，1969年11月8日；〈大嶼南制定小型藍圖〉，《華僑日報》，1976年11月17日。

<sup>142</sup> Hayes, James W., 2012b, p.313.

<sup>143</sup> Hayes, James W., 2012a, p.134.

<sup>144</sup> Ibid

<sup>145</sup> Interview conducted by the research team with the village representative of Pui O Lo Wai Tsuen on 2 May 2021.

<sup>146</sup> Hayes, James W., 2012a, p.135.

<sup>147</sup> Hayes, James W., 2020, *A Pattern of Life: Essays on Rural Hong Kong*, The City University of Hong Kong, p. 248-250.

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

Their differences mainly lie in their ritual practices. For example, when performing ancestral worship, Punti clans offer cooked rice while the Hakka do not offer any rice; Hakka clans must include a whole chicken in their offerings while the Punti take whatever meat they can offer<sup>151</sup>. Before the Pacific War (1941-45), Punti clans organised *Da Chiu* rituals regularly while the Hakka would not participate<sup>152</sup>.



Plate 3.22: Houses in Pui O villages in 1959<sup>153</sup>

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<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

<sup>153</sup> Digital Repository, the University of Hong Kong. 'Pui O, Lantau Island', Date of Visit: 4 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/kd17gr127#?c=&m=&s=&cv=&xywh=-443%2C-214%2C4792%2C2821>



### **3.6 Folk Belief and Customs**

Common worshipping rituals were coordinated by villagers of Pui O Lo Wai Tsuen and Pui O San Wai Tsuen in turns, for example, in the worshipping of deities in New Year, and thanksgiving to deities in the year's end, and in the worshipping of earth-god on the 5<sup>th</sup> of the 2<sup>nd</sup> lunar month, and its year end worship on the 16<sup>th</sup> of the last month. Barbequed pigs were offered and pork would be distributed after the rituals – villagers from all clans of Pui O were welcome to join and they could take their share of pork if they had paid subscriptions (for the cost of rearing the pigs).

There was also a multi-clan organisation named *Hap Hing Tong* (see Chapter 3.8.2.2) to coordinate festive activities such as unicorn (*qilin*) dance and setting off *hung meng teng* or *kongming* lantern (Chinese sky lantern) at the mid-autumn festival<sup>154</sup>. Unicorn dance is still performed nowadays in New Year, Tin Hau Festival and weddings (leading the bride to the broom's house), as a ritual to bring auspiciousness and drive away evil spirits<sup>155</sup>.

There are separate teams of dancers in Pui O Lo Wai Tsuen and Pui O San Wai Tsuen. With different masters to teach members martial arts and the dance, there are slight differences when the masters are not from exactly the same branch of martial arts. Also, members have to practice regularly. In the past, villagers practiced martial arts for defence. The Hakka style stressed on attacking moves rather than stable steps, sharing similarities with the moves of the unicorn dance. But as there were not many occasions of using martial arts for village defence eventually, practice of martial arts has been inherited mainly for the unicorn dance. The team worship Master *Chiu* of the *Fung Fo Yuen* (branch of Taoist belief) as their protector. They burn incense and pray for success before each performance. When they need to leave the village for performances (such as the *Tai Ping Ching Chiu* in Cheung Chau each year), they would invite the Master to attach on the lantern hanging on a bamboo pole (held by the gentleman in white clothes at the left side in Plate 3.23 below), followed by the team and the gong and cymbal percussionists. Incense is burnt to thank the Master after returning to the village. The unicorn figures are placed in the village office. When new unicorn figures are bought, an eye-drawing ceremony will be performed in front of the Master's altar.

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<sup>154</sup> Hayes, James W., 2012a, p.138.

<sup>155</sup> 客家功夫文化研究會：《香港客家麒麟研究》，Date of Visit: 4 Oct 2021.

[https://www.lordwilson-heritagetrust.org.hk/tc/projects/project\\_listing/project\\_details/27-9-73.html](https://www.lordwilson-heritagetrust.org.hk/tc/projects/project_listing/project_details/27-9-73.html)



Plate 3.23: Unicorn Dance at Pui O during Tin Hau Festival. Photo taken by the research team in 2021.



Plate 3.24: The Master's altar in the village office. Photo taken by the research team in 2021.

All clans worshipped Pak Kung, Tin Hau and Hung Shing together. Pak Kung is the earth god who protects the village and the fields while Tin Hau and Hung Shing are deities of the sea who protect villagers' safety when fishing and to whom the villagers pray for good weather so that fields will not be flooded by sea water.

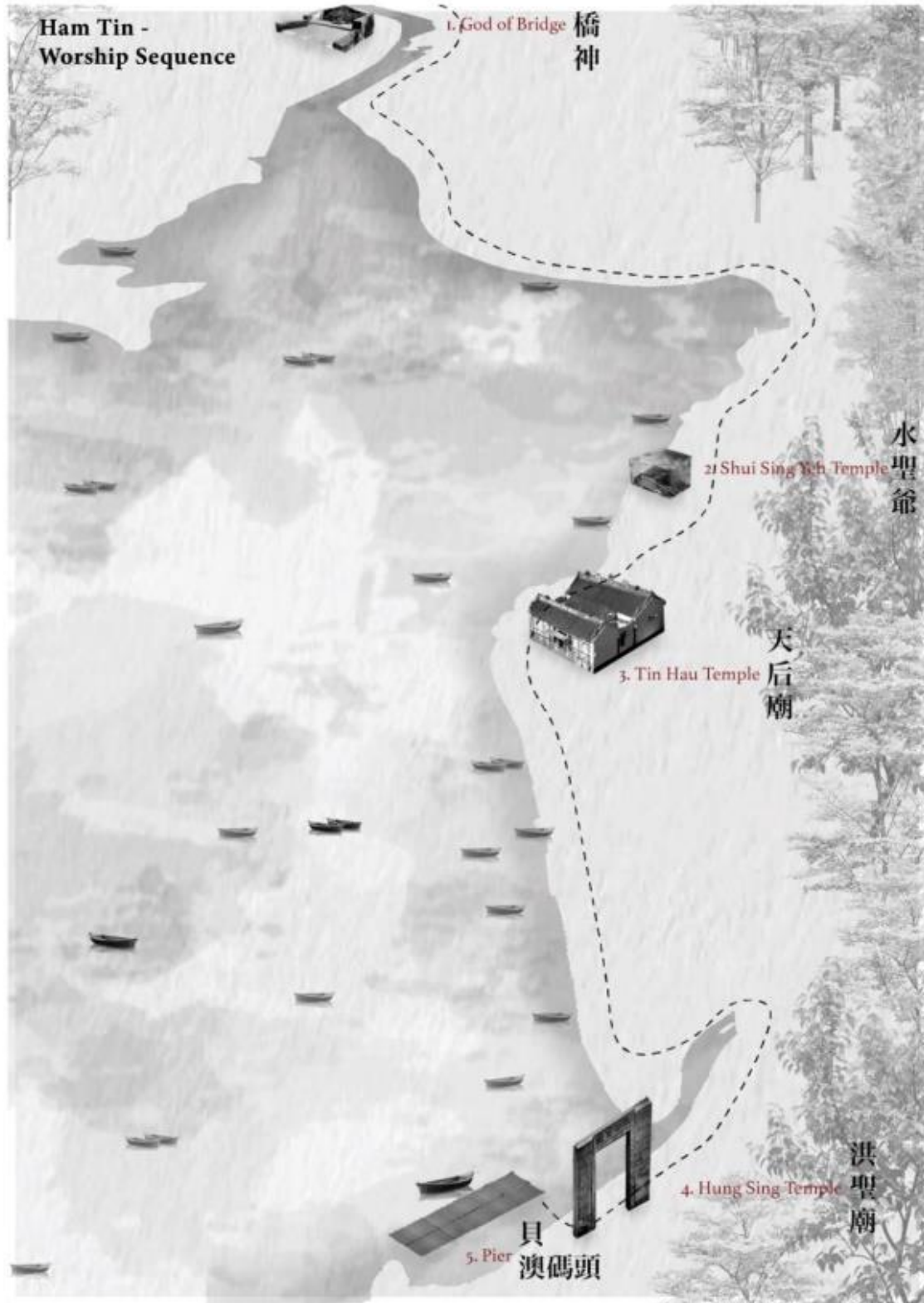


Plate 3.25: Location of ritual worship, illustrated by the research team in 2020.



Tin Hau Temple is co-owned by all villages and together they pay for the temple's manager who received husked and unhusked rice from each village as reward in the past<sup>156</sup>. The Temple was repaired in 1916 and the donation list included villagers of different clans. However, in 1963 the temple was described by the reports as "very majestic in appearance, but unfortunately the temple has been abandoned and dilapidated"<sup>157</sup>. In 1968, it was said that "the two side halls of the temple have collapsed and only four walls are left in the nave. Tiled roof of the temple has long since disappeared, and only a small part of it is left to cover"<sup>158</sup>. Villagers of Pui O joined forces with Cheung Sha Sheung Tsuen and Cheung Sha Ha Tsuen to form a temple rebuilding committee. In 1974, they received \$80,000 from the Chinese Temples Committee to carry out the renovation works of the temple<sup>159</sup>. From the composition of the temple rebuilding committee, it can be seen that the Pui O Tin Hau Temple is not just a regional temple in Pui O. Cheung Sha villagers will also participate in it, which shows the close connection between the two villages. Villagers still celebrate the Tin Hau Festival in which they offer the deity's clothes (joss paper) and no less than 6 barbequed pigs<sup>160</sup>.



Plate 3.26: Offerings in Tin Hau Festival, including cakes, meat etc., which were shared among villagers after rituals. Photo taken by the research team in 2021.

<sup>156</sup> Hayes, James W., 2012a, p.149.

<sup>157</sup> 〈嶼南區進步迅速足發展工業條件〉，《華僑日報》，1963年6月19日。

<sup>158</sup> 〈嶼南地方人士發動修建古廟〉，《華僑日報》，1968年7月6日。

<sup>159</sup> 〈嶼南重修古廟落成〉，《華僑日報》，1974年9月3日。

<sup>160</sup> Interview conducted by the research team on 2 May 2021





Plate 3.27: Tin Hau Temple in Pui O in 1957<sup>161</sup>



Plate 3.28: Tin Hau Temple in Pui O in 1965, one of the annex block of the temple was demolished<sup>162</sup>.

<sup>161</sup> Digital Repository, the University of Hong Kong, 'Tin Hau Temple, Pui O, Lantau Island', Date of Visit: 5 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/tm70qr71x#?c=&m=&s=&cv=&xywh=-527%2C573%2C3586%2C1918>

<sup>162</sup> Youtube.com, '香港大專學生社會服務隊 Tai Yu Shan- Cheung Sha, Tong Fuk, Pui O Work Camp', Date of Visit: 5 Oct 2021. <https://www.youtube.com/watch?v=Mt8Yk9BRsOo>



Plate 3.29: Pui O Tin Hau Temple. Photo taken by the research team in 2021.



Plate 3.30: 3-D drawing of Pui O Tin Hau Temple, illustrated by the research team in 2020.



Hung Shing Temple was repaired in the 19<sup>th</sup> century and worshipped mainly by boat people. Pui O villagers also donated and co-managed the temple but provided less donation in the later period. Similar to the practice of Tin Hau Temple, farming in Pui O was developed decades ago, and the villagers would routinely extract a certain amount of harvest from the fields to use as the funds for paying the temple’s manager and other daily operation costs. However, there was a shortage of farm products after the WWII, so such arrangement no longer existed and eventually no one managed the temple<sup>163</sup>. In 1955, the villagers of Pui O asked to build a jetty in front of the Hung Shing Temple to facilitate traffic<sup>164</sup>. It is speculated that the temple was still the activity center of the villagers at that time, but the temple was damaged by the typhoon in the second half of the 20<sup>th</sup> century and fell into disrepair. In 1963 and 1968, the villagers hoped to rebuild the Hung Shing Temple respectively, but they were all put on hold due to lack of funding. At that time, they described the temple as “the front hall has collapsed, the ruins are crumbling, the ground is full of rubble, and the dangerous place is barely supported by old wood. It is heart-wrenching to enter. Inside the temple, the whole offering table is engraved with figures, flowers and birds but it is deteriorating”<sup>165</sup> and “already crumbled and ruined”<sup>166</sup>. Today, the Hung Shing Temple is totally abandoned<sup>167</sup><sup>168</sup> (see Plate Nos. 3.31 and 3.32).



Plate 3.31: Hung Shing Temple in 1959<sup>169</sup> (probably abandoned): Remains of couplets next to the entrance, grasses growing in front yard.

<sup>163</sup> 〈嶼南地方人士 發動修建古廟〉，《華僑日報》，1968年7月6日。

<sup>164</sup> 〈深入調查長洲各鄉〉，《華僑日報》，1955年1月16日。

<sup>165</sup> 〈嶼南區進步迅速 足發展工業條件〉，《華僑日報》，1963年6月19日。

<sup>166</sup> 〈嶼南地方人士 發動修建古廟〉，《華僑日報》，1968年7月6日。

<sup>167</sup> Hayes, James W., 2012a, p.149.

<sup>168</sup> Interview conducted with the village representative of Pui O Lo Wai Tsuen on 2 May 2021.

<sup>169</sup> Digital Repository, the University of Hong Kong, ‘Hung Shing Temple, Pui O, Lantau Island’, Date of Visit: 5 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/fq97br312#?c=&m=&s=&cv=&xywh=-1285%2C-138%2C5037%2C2756>



Plate 3.32: Ruins of Hung Shing Temple in 2021. Photo taken by the research team in 2021.

Also, there used to be a Hip Tin Temple dedicated for the deity Kwan Tei in Pui O Lo Wai Tsuen but only its entrance and a tablet were left in the 1960s (see Plate No. 3.33).



Plate 3.33: Ruins of Hip Tin Kung dedicated for Kwan Tei in Pui O Lo Wai Tsuen in the 1960s – the stone entrance and the tablet<sup>170</sup>.

<sup>170</sup> Digital Repository, the University of Hong Kong, 'Ruins, Pui O', Date of Visit: 5 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/9306z9001#?c=&m=&s=&cv=&xywh=-3941%2C-200%2C11389%2C3997>



It is worth mentioning that there is a boat-shaped altar in Ham Tin Kau Tsuen, which also enshrines folk gods such as Tai Wong Yeh, Dragon God, etc. The statues and gods were placed by boat people according to interviews with villagers in Pui O. They changed their beliefs and customs because they settled ashore and no longer retained the sea-based ritual, so they decided to place the statues and tablets in the altar on the shore.



Plate 3.34: The boat-shaped altar in Ham Tin Kau Tsuen. Photo taken by the research team in 2021.

## 3.7 Social Changes

### 3.7.1 The Decline of Traditional Industries and Techniques



Plate 3.35: The Sang Loong Quarry site at Pui O Au<sup>171</sup>

In the late 1950s, the government constructed waterworks related to the Shap Long Reservoir, South Lantau Road and Shek Pik Reservoir. It also opened up a quarry site at Pui O Au to extract stones for the construction of the reservoir<sup>172</sup>. Aqueducts, pipe tunnels, cisterns<sup>173</sup>, pumping station (for supplying water from Shek Pik to Silver Mine Bay)<sup>174</sup>, were also built in or near Pui O. Some farmlands were resumed and the irrigation system was affected. For example, an underground pipe tunnel leading to Mui Wo from Pui O was dug in 1961, which had an impact on villagers' eight dau chungs of arrowheads farmland<sup>175</sup>. In 1962, the villagers complained that the water source was affected by the construction of the Shap Long Pumping Station. Villagers even fought over the water, and the lack of water resulted in the loss of the fields of lotus and arrowheads<sup>176</sup>. In 1963, the weather was so abnormal that there was still no rainfall during the Qing Ming Festival. The farmland in Lo Uk Tsuen could not be cultivated due to lack of water, but a lot of raw water collected from the aqueducts flowed out from the Long Hau (exit of the underground pipe tunnels) that supplied water to Shek Pik Reservoir. As the water pipe was not yet connected to Mui Wo, the water from the Long Hau flowed out to the ocean directly, leading to a wastage of freshwater resources<sup>177</sup>. Although the government built irrigation channels from To Kwa Ping to Pui O<sup>178</sup>, due to budget concerns some of the

<sup>171</sup> Digital Repository, the University of Hong Kong, 'Quarry, Pui O Au, Lantau Island', Date of Visit: 5 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/j9606c45f#?c=&m=&s=&cv=&xywh=-1001%2C-188%2C6649%2C3638>

<sup>172</sup> Ibid.

<sup>173</sup> 〈貝澳建蓄水池 水管敷設完成〉，《華僑日報》，1962年4月24日。

<sup>174</sup> 〈大嶼貝澳建抽水站〉，《香港工商日報》，1961年9月16日。

<sup>175</sup> 〈貝澳鑿運河型輸水道〉，《華僑日報》，1961年11月20日。

<sup>176</sup> 〈大嶼山南區咸田缺水灌溉損失嚴重〉，《華僑日報》，1962年8月28日。

<sup>177</sup> 〈嶼南農田缺水 食水亦成問題〉，《華僑日報》，1963年4月13日。

<sup>178</sup> 〈整個大嶼南水利獲改善〉，《華僑日報》，1963年1月5日。



water pipes were mud channels, resulted in the absorption of fresh water by the mud. As a result, there was still water shortage in 1964 leading to a crop failure. Compensation for crops set by the government for each dau chung of farmland was too low, which made the local villagers dissatisfied<sup>179</sup>.

With increasing unfavorable factors for farming, and with more convenient transport favoring tourist businesses and facilitating villagers working in urban areas, there were less villagers involved in farming. This has actually happened since 1962, as the South Lantau Rural Committee received more than 200 young people who had always been engaged in agriculture to register for jobs<sup>180</sup>. At the end of 1964, it was even reported that in addition to the impact of typhoon and other factors, the introduction of low-price foreign agricultural and livestock products caused competition to local products. Most of the villagers in the outlying islands were forced to give up agriculture<sup>181</sup>.

In response to the issue, in 1963 and 1964 the South Lantau Rural Committee kept requesting for lifting land use limits in Pui O to build factories, providing more job opportunities for villagers<sup>182</sup>. There were in fact conditions making the plan feasible, including electricity supply from the power plant of China Light and Power near Pui O and water supply from Shap Long Reservoir. There was also a plan to set up a weaving and dyeing factory in Pui O, but all the aforementioned plans were not implemented at the end.



Plate 3.36: Pui O in the 1960s: Lee Man Grocery and Nam On Tea House, with electric poles<sup>183</sup>.

<sup>179</sup> 〈建輸水道影響禾稻失收 大嶼南農民不滿補償額〉，《大公報》，1964年11月3日。

<sup>180</sup> 〈大嶼山南區農民多希望改業〉，《華僑日報》，1962年6月12日。

<sup>181</sup> 〈新界離島農牧失敗 嶼南歡迎在該處建工廠〉，《華僑日報》，1964年11月14日。

<sup>182</sup> 〈嶼南區進步迅速 足發展工業條件〉，《華僑日報》，1963年6月19日；〈貝澳可供設廠 請予放寬限制〉，《華僑日報》，1964年2月20日；〈新界離島農牧失敗 嶼南歡迎在該處建工廠〉，《華僑日報》，1964年11月14日。

<sup>183</sup> Digital Repository, the University of Hong Kong, 'Houses, Pui O', Date of Visit: 5 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/2j62xh56p#?c=&m=&s=&cv=&xywh=-844%2C1732%2C4542%2C1594>

Nevertheless, some villagers remained farming and fishing at least until the 1980s as they still took their products to Cheung Chau for sale. However, villagers had in fact begun to grow cash crops such as vegetables like arrowheads and lotus (rhizomes) for sale since the late 1950s when selling them to Mui Wo became much easier via South Lantau Road<sup>184</sup>. In addition, pineapples are estimated to be introduced to South Lantau at the same time. Since 1956, the Kadoorie Agricultural Aid Association has introduced pineapple seedlings from Singapore for the participants of its Village Orchards Scheme to plant<sup>185</sup>. Participants of the scheme in South Lantau included Luk Tei Tong, Yi O and Keung Shan at that time<sup>186</sup>.

Although the report did not list whether there were related orchards in South Lantau, according to the survey map of the Lands Department in the 1960s, pineapples were planted in the villages of Pui O, Cheung Sha and Tong Fuk. As mentioned in an article in 1963, “Lantau produces the most famous pineapples in Hong Kong, and the region (South Lantau) produces the largest quantities”<sup>187</sup>. One of the columns on the map is even marked as “Pineapple Plantation”, and the pineapple plantation areas in Pui O are mainly located in the foothills behind Tin Hau Temple and the western foothills of Pui O San Wai Tsuen (see plate 3.37 for an example).

Moreover, Ham Tin’s sea embankment had been repaired to protect the fields from sea water floods, from time to time assisted by different parties, such as the District Office in 1957<sup>188</sup>, British Army in 1963<sup>189</sup> and University Social Service Team in 1970<sup>190</sup>. However, large-scale farming was almost totally given up since the 1990s. Many villagers moved out, rented out their houses, or ran tourist businesses. In addition to those turned into wetlands, nowadays some of the farmlands are used as private camping facilities to attract tourists.

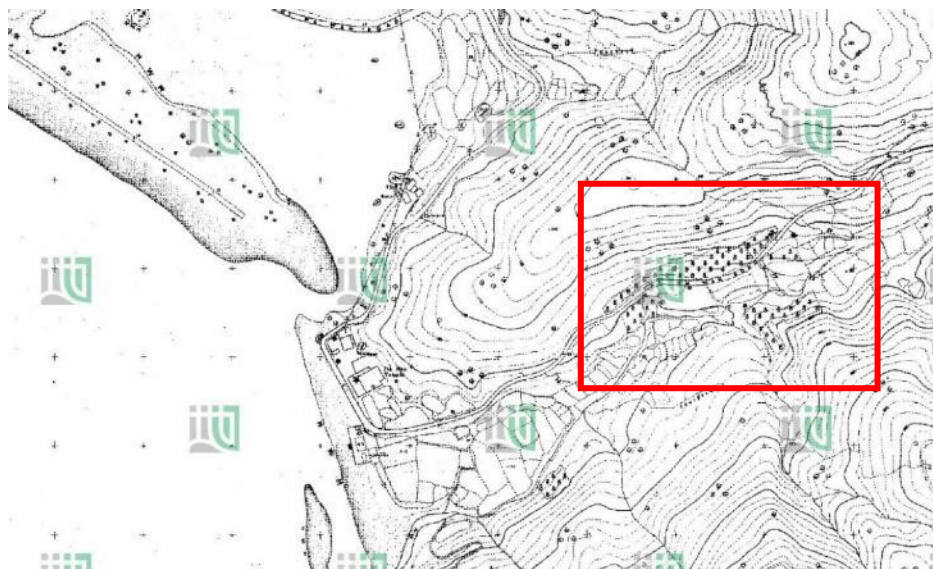


Plate 3.37: Area of pineapple plantation in the foothills behind Tin Hau Temple (Red frame) in 1967<sup>191</sup>

<sup>184</sup> 〈大嶼山杯澳區 南安市場下月開幕〉，《華僑日報》，1961年10月29日。

<sup>185</sup> ‘Pineapples Cultivation in Hong Kong’, *South China Morning Post*, 21 April, 1956.

<sup>186</sup> 〈新界果園成績良好 菠蘿樹已有收穫〉，《香港工商日報》，1957年12月18日。

<sup>187</sup> 〈嶼南區進步迅速 足發展工業條件〉，《華僑日報》，1963年6月19日。

<sup>188</sup> 〈南約理民官李作新 首次巡視大嶼山貝澳〉，《香港工商日報》，1957年8月28日。

<sup>189</sup> 〈大嶼山貝澳農田 英軍助築堤防洪〉，《香港工商日報》，1963年8月23日。

<sup>190</sup> 〈大專社會服務隊 定期舉辦工作營 為貝澳居民築防洪堤〉，《華僑日報》，1970年7月13日。

<sup>191</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 226-NW-C, 1967.





Plate 3.38: Pui O Ham Tin Tsuen in the 1970s: Rice threshing by villagers in the field <sup>192</sup>.



Plate 3.39: Pui O Ham Tin Tsuen in the 1970s: Rice threshing by villagers in the field <sup>193</sup>.

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<sup>192</sup> Gordonvr, 'Threshing rice, Pui O, Lantau 1970s', Date of Visit: 5 Oct 2021. <https://gwulo.com/atom/30242>

<sup>193</sup> Gordonvr, 'Threshing rice, Pui O, Lantau 1970s', Date of Visit: 5 Oct 2021. <https://gwulo.com/atom/30243>

### 3.7.2 The Building of Connections between the Lantau and the greater Hong Kong Area

Before South Lantau Road was built, villages would have to walk to Mui Wo. When they needed emergency medical services, they had to go to Cheung Chau or Mui Wo, and they had demanded for a doctor stationing in Pui O<sup>194</sup>. Yet, villagers had not initially welcomed the construction of a road cutting through their fields which were resumed by the government<sup>195</sup>.

After constructing the South Lantau Road in 1957, convenient transport brought about economic benefits. Being the closest area to Mui Wo among the villages in South Lantau, Pui O became the earliest accessible place with land transport and had more rapid development. For example, prior to Tong Fuk, Shui Hau, and Cheung Sha, there had already been a small letter box for postal service in Pui O in the 1960s<sup>196</sup>. In 1960, bus service began to access Pui O to Mui Wo. Villagers enjoyed special offer from the bus company and they started to bring their farming products in baskets to the market in Mui Wo for sale. When the road constructed was completed, Pui O and Cheung Sha were soon promoted in newspapers as tourist spots for swimming<sup>197</sup>.

With incoming tourists, cafes<sup>198</sup>, restaurants, grocery stores began to appear in Pui O<sup>199</sup>. The Nam On Market (ceased operation in about 1970s, and the site was rebuilt as the current buildings of Lantau International School, Pui O Lo Wai Tsuen Nos. 17-19), where villagers could sell their farming products, was opened in 1961<sup>200</sup>. In the same year, South Lantau Road underwent an expansion<sup>201</sup>. In 1964, there was a suggestion to build a dog racing course (which became popular in the 1960s) in Ham Tin<sup>202</sup>. Responding to such an idea, Peng Chau residents also suggested developing cable cars connecting Tai Pak Shan (on Peng Chau) and Pui O<sup>203</sup>. Yet these remained only suggestions. Still, these plans reflect how highly the potential for tourism in Pui O was expected.

In 1965, it was even reported in a newspaper that there were over a thousand tourists for Pui O on weekends and some of them even walked to Pui O from Mui Wo Pier as the buses were too full<sup>204</sup>. In 1966, Esso petrol station in Pui O was opened<sup>205</sup>, facilitating transport in South Lantau. With more convenient transport, more villagers went out to work and began to have modern outfit<sup>206</sup>. However, overloaded with tourists, less vacant seats were available for villagers and fares rose on weekends. Some ticketing staff even stopped villagers from bringing their baskets with them on board<sup>207</sup>.

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<sup>194</sup> 〈高志訪問大嶼山各村 鄉民投訴長洲肉商短秤〉，《華僑日報》，1955年4月27日。

<sup>195</sup> Hayes, James W., 2006, p. 132.

<sup>196</sup> 〈偏僻鄉村設信箱 鄉民投郵大感便利〉，《華僑日報》，1960年4月21日。

<sup>197</sup> 〈大嶼山梅長線公路 進行擴築路面 數百工人施工〉，《華僑日報》，1961年3月9日。

<sup>198</sup> 〈杯澳長沙風貌〉，《華僑日報》，1957年4月1日。

<sup>199</sup> Hayes, James W., 2006, p. 133.

<sup>200</sup> 〈大嶼山梅長線公路 進行擴築路面 數百工人施工〉，《華僑日報》，1961年3月9日。

<sup>201</sup> 〈大嶼山杯澳區 南安市場下月開幕〉，《華僑日報》，1961年10月29日。

<sup>202</sup> 〈大嶼山梅長線公路 進行擴築路面 數百工人施工〉，《華僑日報》，1961年3月9日。

<sup>203</sup> 〈有人計劃在大嶼山設跑狗場〉，《華僑日報》，1964年4月21日；〈大白山頂擬裝空中纜車〉，《華僑日報》，1964年5月13日。

<sup>204</sup> 〈貝澳海灘幽美 日來往泳甚眾〉，《華僑日報》，1965年8月3日。

<sup>205</sup> 〈貝澳美孚電油站啟用〉，《工商晚報》，1966年3月30日。

<sup>206</sup> Hayes, James W., 2006, p. 133.

<sup>207</sup> Ibid.



Plate 3.40: Pui O Beach in the 1960s<sup>208</sup>

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<sup>208</sup> Digital Repository, the University of Hong Kong, 'Sandy beach, Pui O', Date of Visit: 6 Oct 2021.  
<https://digitalrepository.lib.hku.hk/catalog/pr76kj36c#?c=&m=&s=&cv=&xywh=-1855%2C-209%2C7151%2C3824&r=>





Plate 3.41: Pui O bus station in the 1960s<sup>209</sup>

From the 1970s to the 1990s, development of transport and tourism in Pui O as shown in the table below. Many foreigners moved in with the construction of Chek Lap Kok Airport and Lantau Link during the 2000s.

Transport	Tourism
<ul style="list-style-type: none"> <li>• Double-deck buses were put in trial service and parking lots for buses in Pui O were opened (1977)<sup>210</sup></li> <li>• The Mong Tung Wan Pier was constructed and villagers transported their farming products and goods to Cheung Chau via ferries (1981)<sup>211</sup></li> <li>• A new bus route ran from Pui O, as the terminal, to Mui Wo (1983)<sup>212</sup></li> <li>• A new bus terminal was opened in Pui O (1985)<sup>213</sup></li> </ul>	<ul style="list-style-type: none"> <li>• Water bikes were available (1970)<sup>214</sup></li> <li>• The Urban Council invited tenders for the franchises of tuck shops, rentals for tents at Pui O beach (1978)<sup>215</sup></li> <li>• The campsite at Pui O beach was opened (1981)<sup>216</sup></li> <li>• Sea Breeze Hotel and Seafood Restaurant were opened, providing tourist facilities including 18 double rooms, outdoor barbeque site etc.(1990)<sup>217</sup></li> </ul>

<sup>209</sup> Digital Repository, the University of Hong Kong, 'Bus stop, Pui O', Date of Visit: 6 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/rn305f38v#?c=&m=&s=&cv=&xywh=-1070%2C-154%2C5618%2C3074>

<sup>210</sup> 〈正試行雙層巴士 如成功明年採用〉，《華僑日報》，1977年5月29日。

<sup>211</sup> 〈大嶼山望東灣建成新碼頭 村民交通解決〉，《華僑日報》，1981年9月25日。

<sup>212</sup> 〈大嶼山梅窩貝澳間 明起開闢新巴士線〉，《華僑日報》，1983年8月31日。

<sup>213</sup> 〈大嶼山巴士各線客增〉，《華僑日報》，1985年4月5日。

<sup>214</sup> 〈大嶼貝澳新玩意 水上單車供租賃〉，《大公報》，1970年6月11日。

<sup>215</sup> 〈大嶼山海灘 長沙與貝澳 招投專營權〉，《華僑日報》，1978年1月7日。

<sup>216</sup> 〈首個露營場地 設於貝澳海灘〉，《華僑日報》，1981年7月26日。

<sup>217</sup> 〈海風酒店貝澳慶新張〉，《華僑日報》，1990年12月27日。





Plate 3.42: Pui O Beach in front of Tin Hau Temple in 1977<sup>218</sup>. Several dozens of tourists and a house of tuck shop or for rental of recreational goods.



Plate 3.43: Ham Tin campsite in 1977<sup>219</sup>

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<sup>218</sup> Hong Kong Memory, 'Ham Tin near Pui O, Lantau Island', Date of Visit: 6 Oct 2021.  
[https://www.hkmemory.hk/collections/hkplaces/All\\_Items/images/201107/t20110722\\_42218.html](https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42218.html)

<sup>219</sup> Hong Kong Memory, 'Ham Tin near Pui O, Lantau Island', Date of Visit: 6 Oct 2021.  
[https://www.hkmemory.hk/collections/hkplaces/All\\_Items/images/201107/t20110722\\_42219.html](https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42219.html)



Plate 3.44: Sea Breeze Hotel<sup>220</sup>



Plate 3.45: Aerial photo of Pui O Beach taken by the research team in 2021

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<sup>220</sup> Digital Repository, the University of Hong Kong, 'Sea Breeze Hotel at Pui O, Lantau Island', Date of Visit: 6 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/jd4733172?#?c=&m=&s=&cv=&xywh=-212%2C-52%2C1761%2C1036>





Plate 3.46: Aerial photo of Pui O Beach taken by the research team in 2021



Plate 3.47: Aerial photo of Pui O Beach taken by the research team in 2021

## **3.8 Built Environment and Community Facilities**

### **3.8.1 Built Environment**

#### **3.8.1.1 Village Layout and Dwelling Type**



Plate 3.48: Village layout of Pui O, illustrated by the research team in 2020.

Each of the five villages in Pui O is built along the mountain, with woodland in the back and open wetlands, mangroves and Pui O Wan in front. Except for Ham Tin San Tsuen where no ancestral halls have been found, the residential buildings in Pui O Lo Wai Tsuen, Pui O San Wai Tsuen, Lo Uk Tsuen and Ham Tin Kau Tsuen are all spread out with the ancestral hall as the center. Various community facilities, such as educational facilities, cultural and recreational facilities, community centres, etc. (see Chapter 3.7.2 for details) are scattered at the borders of different villages, or in the open space between the village and Pui O Wan.

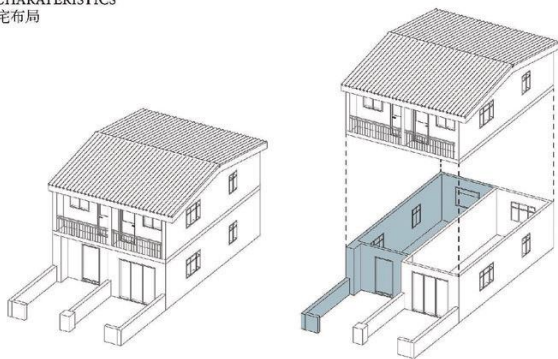




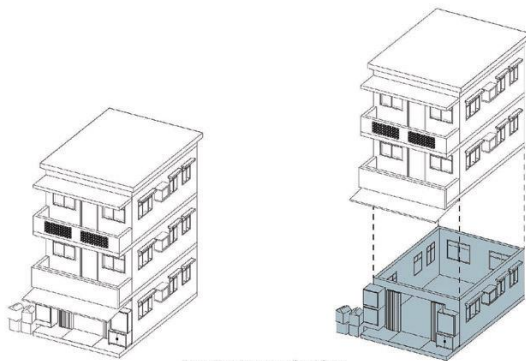
Plate 3.49: Panorama of Pui O taken by the research team in 2021

Some of the surviving residential buildings in Pui O are estimated to have been built in the 1970s. These buildings are one to two storeys high, with flat roofs, and are mostly made of brick, masonry and concrete. After the implementation of the Small House Policy in 1972, a large number of 3-storeys village houses were built along the mountains and South Lantau Road in Pui O. In response to the development of tourism, many Pui O dwellings will use the ground floor for other purposes, such as restaurants, groceries, bars, etc. Some residents will also convert the front of their homes into gardens to gain more gathering space.

CHARACTERISTICS  
住宅布局



Residents live on top of temple

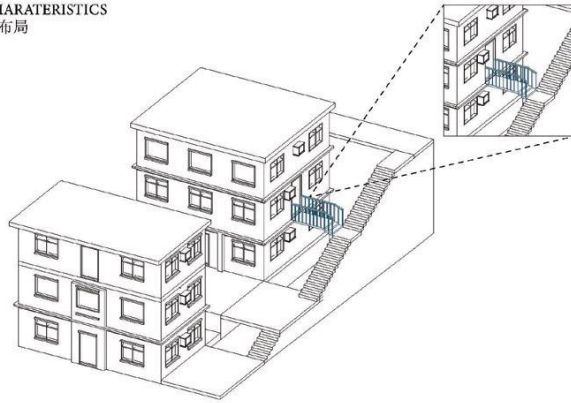


Many Businesses and residents share the same building

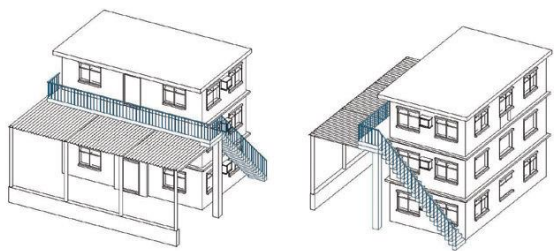


Plate 3.50: Different dwelling types of Pui O, photographed and illustrated by the research team in 2020.

O CHARACTERISTICS  
住宅布局



Bridges are found as connection in many houses



Stairs are exposed outside of buildings



Plate 3.51: Different dwelling types of Pui O, photographed and illustrated by the research team in 2020.



### 3.8.1.2 Communal Space

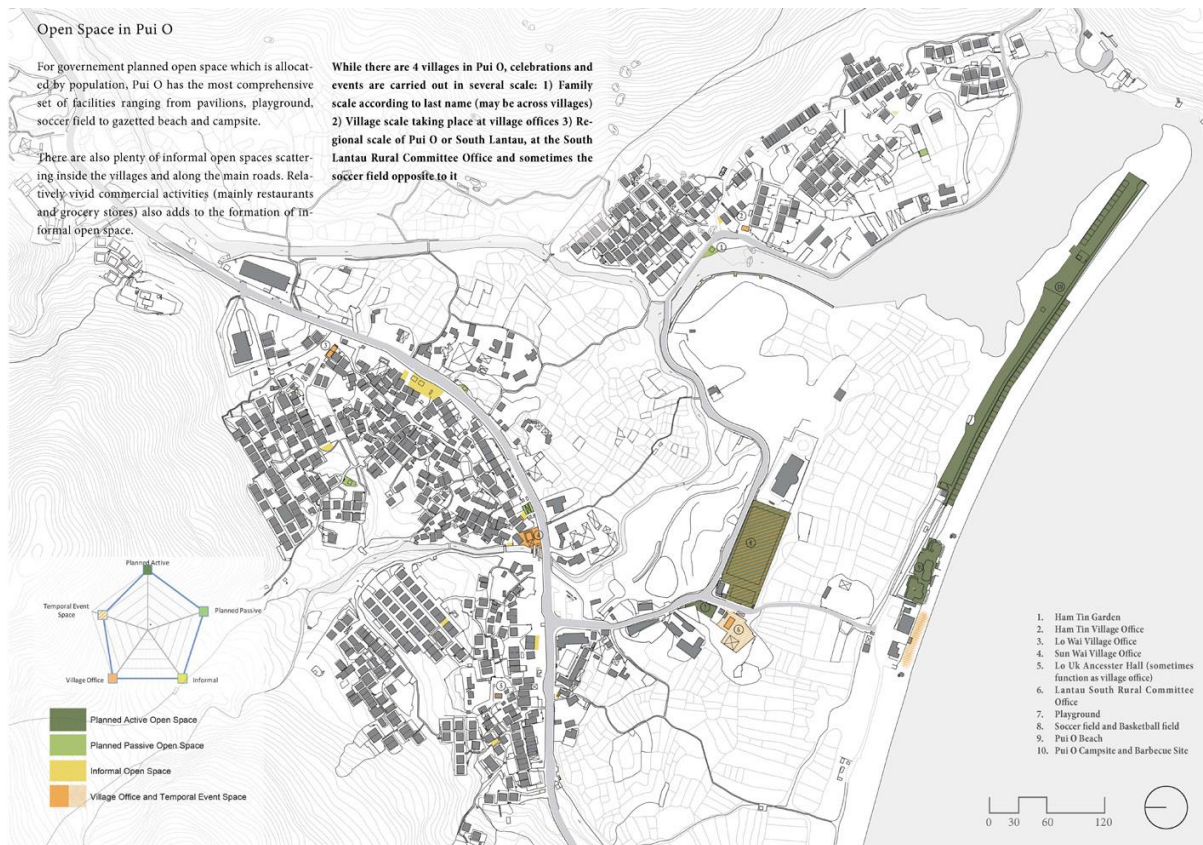


Plate 3.52: Distribution of communal space of Pui O, illustrated by the research team in 2020.

For government planned open space which is allocated by population, with its large population Pui O has a relatively comprehensive set of facilities ranging from pavilions, playground, soccer field to public beach and campsite. Informal open spaces scatter inside the villages and along main roads. Restaurants and grocery stores also add to the lively informality. Nowadays, official village events or meetings would be held in the Village Office while various neighborhood gatherings tend to take place in the villages' semi-open spaces, such as gardens and yards

Events in Pui O are carried out in several scales: (1) clan scale according to same family name of participants, (2) village scale at village offices, and (3) regional scale of Pui O or South Lantau, which are usually held at the South Lantau Rural Committee Office and sometimes the soccer field opposite.

### 3.8.2 Community Facilities

#### 3.8.2.1 Education Facilities<sup>221</sup>

There used to be private classes hosted in the ancestral halls of Ham Tin Tsuen and Pui O San Wai Tsuen, known as Ham Tin School and San Wai School, with poor facilities. Gentries in Pui O decided to build a school with a certain scale. In 1951, a temporary committee for the construction of school was set up and its members included villagers from the Wan, Cheung and Ho clans. Bui O School was decided to be constructed. There were suggestions the school should be built in Ham Tin Tsuen or Pui O San Wai Tsuen but the site was finally on a field off the Lo Uk village. There were several huts owned by clansmen of Fung, Law and Chan in the field, while the land of the playground was originally owned by members of the Cheungs, the Hos and the Laws. These villagers agreed to donate their land and made an agreement with the government: The government would fund \$19,476 and the villagers would raise \$460 and be in charge of the logistics. At that time, there was no pier in Pui O. Stones bought from Hong Kong Island were shipped to the beach during high tide and the villagers transported the stones to the construction site during low tide. It was said that the transportation was coordinated by the village head of the four villages in Pui O. Each family had to help with a certain amount of stones and basically every villager in Pui O had been involved. Construction began in 1951 and was completed in 1952, with two classrooms and toilets for boys and girls.

The first supervisor of the school was Mr Cheung Chan from Ham Tin Tsuen and the Education Department recruited several teachers. In 1960, a sportsground was built with a basketball court, a football court and a children playground<sup>222</sup>. In 1962, another classroom was built with funding from the government<sup>223</sup>. The teachers and students at the school participated in community service at times, for example, tree planting along South Lantau Road in the 1980s<sup>224</sup>.

However, rural education in Lantau began to decline in the 1970s and 1980s. According to an article in 1989, the total number of students in the five rural schools in Pui O, Shap Long, Cheung Sha, Tong Fuk and Shui Hau in South Lantau at that time was only more than 30<sup>225</sup>. The government once proposed to set up a central primary school in Pui O (that is, to merge many schools with a small number of students in the district to become a district school)<sup>226</sup>, and parents in South Lantau were also very enthusiastic about transferring their children from schools outside the district to South Lantau, but they were discouraged by reusing the Pui O's old school campus instead of building another school building<sup>227</sup>.

Since 1993, the school has raised funds on its own to build a new school building. Before the construction of the new building was completed, the school temporarily converted the South Lantau Community Centre managed by the South Lantau Rural Committee into two temporary classrooms, and introduced the full-time curriculum in September 1998. In the 2000s, more than half of the students in Bui O School have been non-Chinese, from Filipino, Pakistani, Indonesian, European families moving into Lantau. In 2003, while retaining the original old

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<sup>221</sup> This section mainly refers to the official website of Pui O Public School, Date of Visit: 6 Oct 2021.

For details please see: [https://www.buiosch.edu.hk/website/singlepage/index?channel\\_id=4710](https://www.buiosch.edu.hk/website/singlepage/index?channel_id=4710)

<sup>222</sup> 〈學校擴建消息〉，《華僑日報》，1960年11月24日。

<sup>223</sup> 〈發展鄉村教育 貝澳擴建校舍〉，《華僑日報》，1962年8月16日。

<sup>224</sup> 〈大嶼山嶼南路植樹 為美化計劃一部分〉，《工商晚報》，1980年5月23日。

<sup>225</sup> 〈用舊校舍辦校不受歡迎 大嶼山建中心小學家長反應冷淡〉，《華僑日報》，1989年5月13日。

<sup>226</sup> 〈貝澳決建中心小學〉，《華僑日報》，1988年12月18日。

<sup>227</sup> 〈溫東林調查各家長均願調回子弟就讀〉，《華僑日報》，1989年5月7日。



school building, the school participated in the government funded school improvement works to construct a new school building and renew school facilities<sup>228</sup>.

There was a plan for a government school in 1962<sup>229</sup> and a private secondary school in 1963<sup>230</sup> but they were not actualised. In addition to the traditional village school education, Lantau International School was established in 1995 at Pui O Lo Wai Tsuen and has been operating since then. The school is now providing services to students from as many as 30 different countries by following the British education system and integrating a comprehensive Mandarin curriculum<sup>231</sup>.



Plate 3.53: Bui O Public School in 1957<sup>232</sup>



Plate 3.54: Aerial photo of Pui O Public School, taken by the research team in 2021.

<sup>228</sup> 羅慧燕：《藍天樹下：新界鄉村學校》。（香港：三聯書店，2015年），頁277。

<sup>229</sup> 〈當局決在大嶼山南區興建官校〉，《華僑日報》，1962年8月23日。

<sup>230</sup> 〈大嶼南將出現一所私立中學〉，《華僑日報》，1963年10月22日。

<sup>231</sup> Lantau International School, 'About Us', Date of Visit: 6 Oct 2021. <https://www.lis.edu.hk/about-us/>

<sup>232</sup> Digital Repository, the University of Hong Kong, 'Bui O Public School, Lantau Island', Date of Visit: 6 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/vm411n79x#?c=&m=&s=&cv=&xywh=-709%2C-144%2C5151%2C2818>

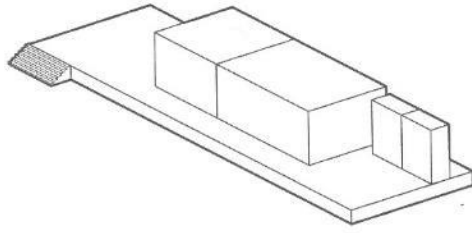


Plate 3.55: Bui O Public School in the 1950s, illustrated by the research team in 2020.

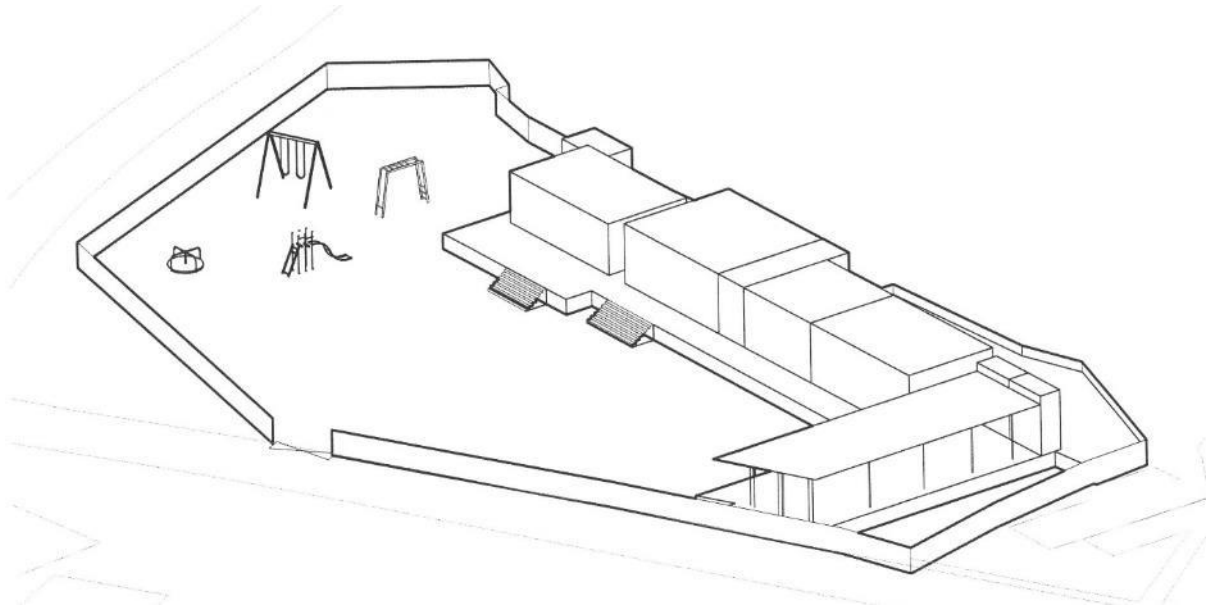


Plate 3.56: Bui O Public School in the 1970s, illustrated by the research team in 2020.

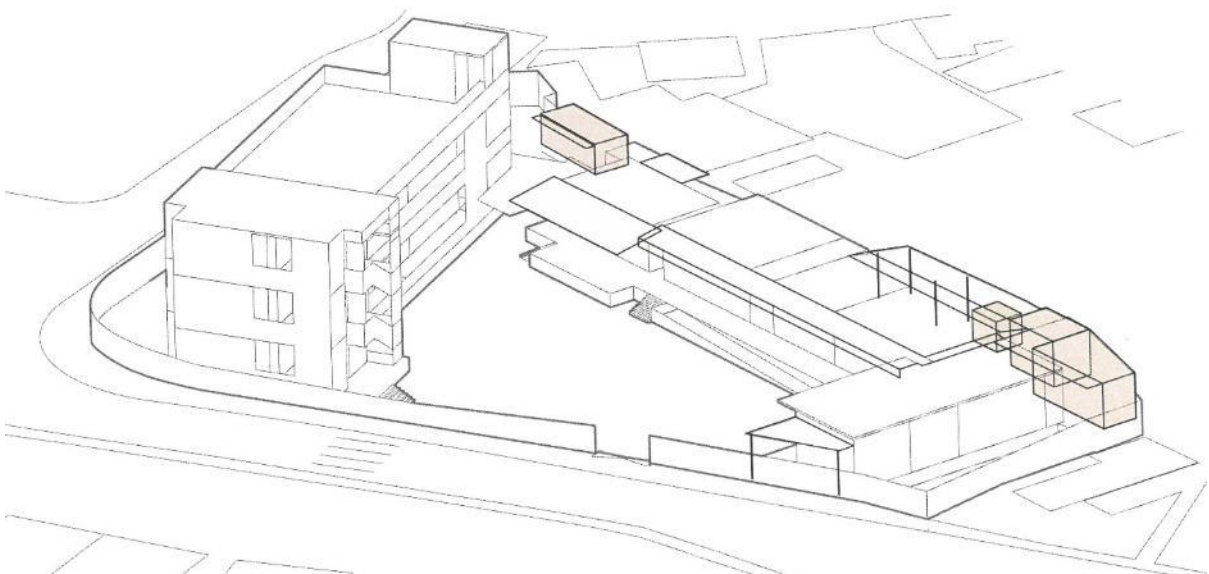


Plate 3.57: Current Bui O Public School, illustrated by the research team in 2020.

### 3.8.2.2 Community Organisation and Facilities

Prior to the establishment of village offices for different villages of Pui O in the 1980s, most Pui O village affairs were settled in Pui O Lo Wai Tsuen (the central village of the Cheungs), and meetings were hosted in the Cheung's ancestral hall, *Yu Tak Tong*<sup>233</sup>. There was also a multi-clan organisation in Pui O named *Hap Hing Tong*, owning a boat for transport to and from Cheung Chau, and tables, chairs and crockery loaned out for social occasions in the old days. According to the old photos provided by interviewees, meals would be cooked in an open stove when villagers held banquets for social occasions. At present there is still an open stove made of bricks in Pui O Lo Wai Tsuen, but its style is slightly different from those in the old photos.

Pui O is also the assemble point of rural affairs of the entire South Lantau region. In view of the scattered villages in the district and the lack of a unified coordinating organization in the 1950s, representatives of the villages in southern Lantau (including Pui O Lo Wai Tsuen, Pui O San Wai Tsuen, Ham Tin Tsuen, Lo Uk Tsuen, San Shek Wan Tsuen, Shap Long Tsuen, Mong Tung Wan Tsuen, Cheung Sha Tsuen, Tong Fuk Tsuen, Shui Hau Tsuen, Tai A Chau Tsuen and Siu A Chau Tsuen) established the South Lantau Rural Committee in 1958 in the auditorium of Pui O Public School<sup>234</sup>, and then set up a clubhouse next to the school in 1959<sup>235</sup>. In 1961, a wireless telephone was set in the rural committee<sup>236</sup>, to facilitate communication with other parts of Hong Kong and emergency assistance. Although the office of the rural committee was later moved to the opposite side of the Pui O basketball court, the building of the clubhouse is still preserved to this day.

In addition to the village affairs organizations in the Lantau area, community service organizations outside the district have also contributed a lot to the development of Pui O since the 1960s. For example, the Hong Kong College Students Social Service Team organized the Pui O work camp in 1969, 1970 and 1972<sup>237</sup>. The social service team had a service home as a base in the temporary building opposite the Pui O basketball court (which has been rebuilt as the current South Lantau Rural Committee Office), and built village roads and flood protection embankments in different areas in Pui O<sup>238</sup>.

Foreign charitable organisations have also contributed to Pui O's development. For example, with the assistance of the Cooperative for American Remittances to Europe (CARE USA), the American Women's Association of California provided \$40,000 of financial relief to Pui O to build the South Lantau Community Center next to the Pui O basketball court in 1971<sup>239</sup>, which was the first permanent community centre on Lantau Island<sup>240</sup>. In 1979, the centre received a grant of \$10,000 from the Sir Robert Ho Tung Fund for facility improvement costs<sup>241</sup>. In 1975, Pui O Sports Club was set up in the community centre to coordinate youth recreational

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<sup>233</sup> Interview conducted with the village representative of Pui O Lo Wai Tsuen on 2 May 2021.

<sup>234</sup> 〈大嶼山南區鄉委會 第一屆委員就職〉，《華僑日報》，1958年1月28日。

<sup>235</sup> 〈大嶼山南區鄉事會 新會所落成就職〉，《華僑日報》，1959年12月30日。

<sup>236</sup> 〈貝澳無線電話 裝有專機使用〉，《華僑日報》，1961年1月1日。

<sup>237</sup> 香港大專學生社會服務隊：〈歷年大事紀要(1963–1973)〉，Date of Visit: 6 Oct 2021.

[http://hkcssst.net/team\\_events.htm](http://hkcssst.net/team_events.htm)

<sup>238</sup> 林愷欣：〈學生運動與社會改革：1963至1973年間香港大專學生社會服務隊研究〉，

Date of Visit: 6 Oct 2021. <https://bibliography.lib.eduhk.hk/tc/bibs/5432c140>

<sup>239</sup> 〈新界各區獲助廣設青年康樂中心 貝澳亦建成〉，《華僑日報》，1971年10月23日。

<sup>240</sup> 〈大嶼南區建成康樂中心啟用 續增建三間〉，《華僑日報》，1971年10月30日。

<sup>241</sup> 〈貝澳等地將安裝街燈〉，《華僑日報》，1979年12月30日。



activities<sup>242</sup>. It hosted a distance running competition from Mui Wo to Pui O in 1981, with over a hundred participants<sup>243</sup>. The centre was also a venue for some large-scale public engagement activities, for example, the celebratory activities of the South Lantau region for the Hong Kong Festival in 1973<sup>244</sup>.



Plate 3.58: Pui O Lo Wai Tsuen Village Office, photo taken by the research team in 2021.



Plate 3.59: Pui O San Wai Tsuen Village Office, photo taken by the research team in 2021.

<sup>242</sup> 〈大嶼南貝澳體育會 組織成立就職〉，《華僑日報》，1975年6月12日。

<sup>243</sup> 〈大嶼南區公開長跑 百餘健兒成績良好〉，《華僑日報》，1981年12月15日。

<sup>244</sup> 〈大嶼南區晚會熱鬧〉，《華僑日報》，1973年12月5日。





Plate 3.60: Meals were prepared and cooked in an open stove when villagers held banquets in 1992, photo provided by interviewees.



Plate 3.61: The remaining open stove made of bricks in Pui O Lo Wai Tsuen, with its style slightly different from those in plate 3.60, photo taken by the research team in 2021.



Plate 3.62: Clubhouse of South Lantao Rural Committee, photo taken by the research team in 2021.



Plate 3.63: Comparison of the old and new site of the Service Home of the Hong Kong College Students Social Service Team, photo taken by the research team in 2021.



### **3.9 Natural Resources and Ecology**



Plate 3.64: Aerial photo of Pui O Wetlands, photo taken by the research team in 2021.

#### **3.9.1 Inshore Marine Resources and Ecology**

Pui O has a wide range of sea creatures, and therefore, villagers also fished apart from farming. They were familiar with the seasonality of the creatures' activities – they gathered seaweeds, clams, shellfish, sea urchins etc.<sup>245</sup> and set traps to catch fish from March to September<sup>246</sup>. Occasionally, they might collect scallops on the beach after typhoons – it was said that the seabed was heated during typhoons so that scallops would go up to the bed surface, and then strong waves would wash them up the shore<sup>247</sup>. However, since a lot of scallops appeared on Pui O beach in 1969<sup>248</sup>, many people from Pui O and outside came for gathering. Probably due to overharvesting, scallops disappeared in Pui O after two years<sup>249</sup>. In 1988, striped dolphins, a rare species, stranded on Pui O beach, which was also their first documented appearance in Hong Kong<sup>250</sup>. Pui O was also recorded to have a lot of shells with beautiful patterns, attracting tourists<sup>251</sup>, and the shells have also been the materials for education at Bui O Public School.

Unfortunately, with growing tourist activities, the environment deteriorated in Pui O. A news report in 1983 revealed the heavy pollution in Pui O due to the large number of resorts and untreated wastes<sup>252</sup>. In the government report on water quality in 1988, Pui O's water quality had been declining for five consecutive years, and was graded only the second rank, "acceptable"<sup>253</sup>.

<sup>245</sup> 〈大嶼山貝澳海灘一帶出現大量帶子 鄉民大有所獲〉，《華僑日報》，1969年8月6日。

<sup>246</sup> Hayes, James W., 2012a, p. 313.

<sup>247</sup> 〈年前漁船爭相潛採多貝澳帶子幾絕種 鄉民收益受影響〉，《華僑日報》，1971年3月12日。

<sup>248</sup> 〈大嶼山貝澳海灘一帶出現大量帶子 鄉民大有所獲〉，《華僑日報》，1969年8月6日。

<sup>249</sup> 〈年前漁船爭相潛採多貝澳帶子幾絕種 鄉民收益受影響〉，《華僑日報》，1971年3月12日。

<sup>250</sup> 〈大嶼山貝澳灣發現稀有品種海豚屍體〉，《華僑日報》，1988年5月11日。

<sup>251</sup> 〈大嶼山南山麓貝澳現有巴士行走泳客便利〉，《華僑日報》，1962年5月16日。

<sup>252</sup> 〈大嶼山欠通盤發展計劃 渡假區受污染〉，《華僑日報》，1983年11月22日。

<sup>253</sup> Multimedia Information System, Hong Kong Public Libraries, 'Water Quality at Urban Council Gazetted Beaches', Date of Visit: 7 Oct 2021. [Coverpage - MMIS \(hkpl.gov.hk\)](http://coverpage-mmis.hkpl.gov.hk)



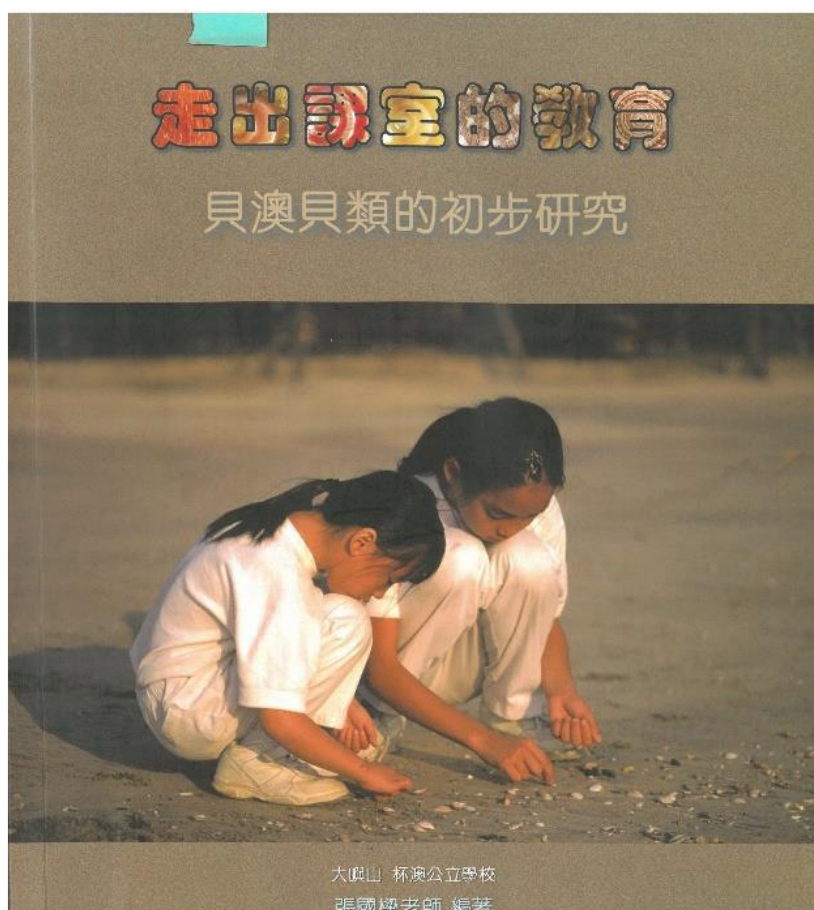


Plate 3.65: A study of shells at Pui O published by the Bui O Public School in 2004

### 3.9.2 Land Resources and Ecology

Pui O has diverse ecologies in its woodland, streams, mangroves, wetlands and swamps, where some rare migratory birds, insects, amphibians, and water plants inhabit. In recent years, many organisations conducted ecological surveys in Pui O. In 2013, Agriculture, Fisheries and Conservation Department's survey reported 80 buffaloes in Pui O, which were possibly the offspring of the draft buffalo in the past in Lantau<sup>254</sup>. They live on the wetland (abandoned farmland) and sometimes they bathe themselves in the puddles in hot weather to cool down. In an environmental survey commenced in 2018, the ecological value of Pui O was rated "very high", and over 500 species were recorded, including rare species such as golden birdwing (butterfly), threestriped frog, *ceratopteris thalictroides* (water-born fern) and so on<sup>255</sup>. In the same year, a news report revealed there were illegal disposal of wastes on the wetlands in Pui O<sup>256</sup>. Therefore, Pui O will need a comprehensive environmental planning, to deal with impacts brought by tourism and waste disposal, to protect its ecology.

<sup>254</sup> 香港自然尋趣：〈貝澳—水牛家園及多樣自然生境〉，Date of Visit: 7 Oct 2021.

<https://hknaturetreasures.wordpress.com/2017/09/20/貝澳--水牛家園及多樣自然生境-pui-o-home-of-many-buffalo-and-a-land-of-great-bio-diversity/>

<sup>255</sup> 〈生態研究 貝澳水口重要性高 發展局：建大嶼山生能庫〉，《明報加東網》，2020年4月13日，Date of Visit: 7 Oct 2021. [http://www.mingpaocanada.com/tor/htm/News/20200413/HK-gbc1\\_r.htm](http://www.mingpaocanada.com/tor/htm/News/20200413/HK-gbc1_r.htm)

<sup>256</sup> 〈貝澳倒泥申請 城規會環保署打對台 揭城規例無力〉，《香港01》，2018年3月27日，

Date of Visit: 7 Oct 2021.

<https://www.hk01.com/突發/171303/泥頭襲大嶼-貝澳倒泥申請-城規會環保署打對台-揭城規例無力>

In addition to its ecological value, although the current agricultural activities in Pui O have almost completely stopped, the research team found that there are still many relics related to agricultural activities in the wetland area, such as irrigation waterways, field paths and foundations. Even the extent of the current wetland is basically not much different from that of the former farmland (see Figure 3.19). Applying the research concept of “Wetlandscape” in Chapter 1.4, Pui O Wetland is formed from wild farmland. It is not a completely natural landscape, but instead a result of the interactions between the environment and local communities who live there to form the ever-changing lifestyle and landscape. The result of the rich landscape has witnessed the local historical and cultural development.

For other natural resources on land, the hillside east of Pui O was said to possess iron. A company attempted to open a mine in the 1950s<sup>257</sup> but the project was given up with too little iron.

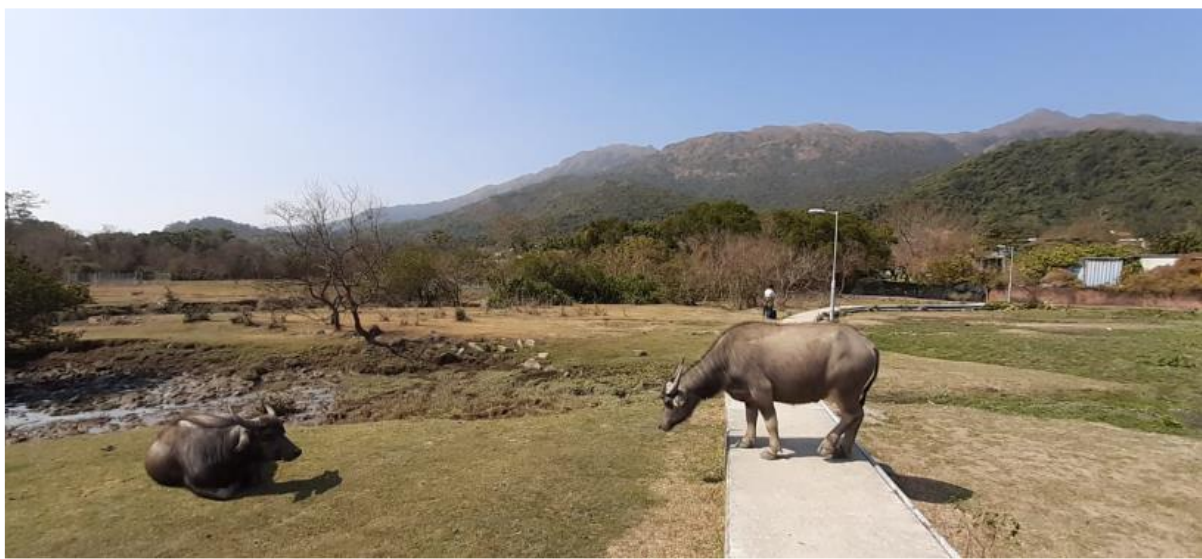


Plate 3.66: Buffaloes in Pui O, photo taken by the research team in 2021.



Plate 3.67: Irrigation waterways (left) and foundation of field (right), photo taken by the research team in 2021.

<sup>257</sup> 〈大嶼山兩地區 發現豐富鐵礦〉，《華僑日報》，1953年9月14日。





Plate 3.68: Location of natural habitat at Pui O, illustrated by the research team in 2020.



### 3.10 Outline Zoning Plan for Pui O



Plate 3.69: Outline Zoning Plan for Pui O<sup>258</sup>

<sup>258</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 7 Oct 2021.  
<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

### 3.11 List of Cultural Heritage Resources

Pui O has a total of 43 cultural heritage items, including 23 historical buildings and sites, 18 places associated with intangible cultural heritage (hereinafter referred to as “ICH”), 1 archaeological site and 1 cultural landscape.

#### Major Types of Cultural Heritage Resources

- **Historical Buildings and Sites (HB)** (i.e. buildings or structures of heritage value, such as traditional dwelling, stone bridge, memorial stone and inscription, etc.)
- **Archaeological Sites (AS)** (i.e., site of archaeological interest, such as pre-historic rock carvings, old kiln sites, etc.)
- **Places associated with ICH (PA)** (e.g. ritual parade route, place for temporary bamboo theatre or basin feast of festive event, workshop of traditional craft, etc.)
- **Natural resources with cultural association (NR)** (e.g. rare rocks, natural sites associated local myths, etc.)
- **Cultural Landscape (CL)** (e.g. fung shui wood, terraces, quarry site, etc.)



Plate 3.70: Location map of cultural heritage resources in Pui O (Overall) (PO-00)



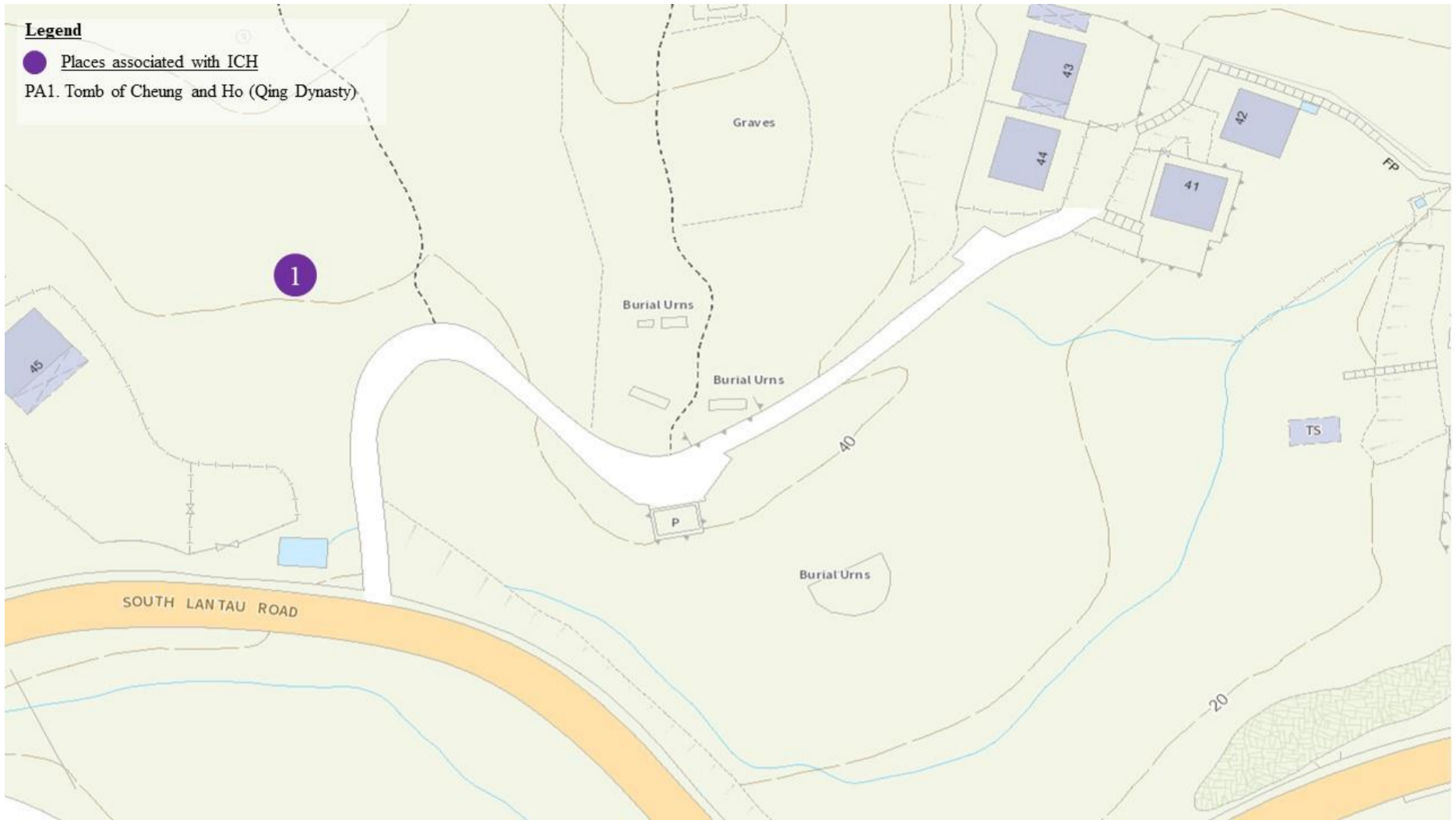


Plate 3.71: Location map of cultural heritage resources in Pui O (Lo Uk Tsuen) (PO-01)

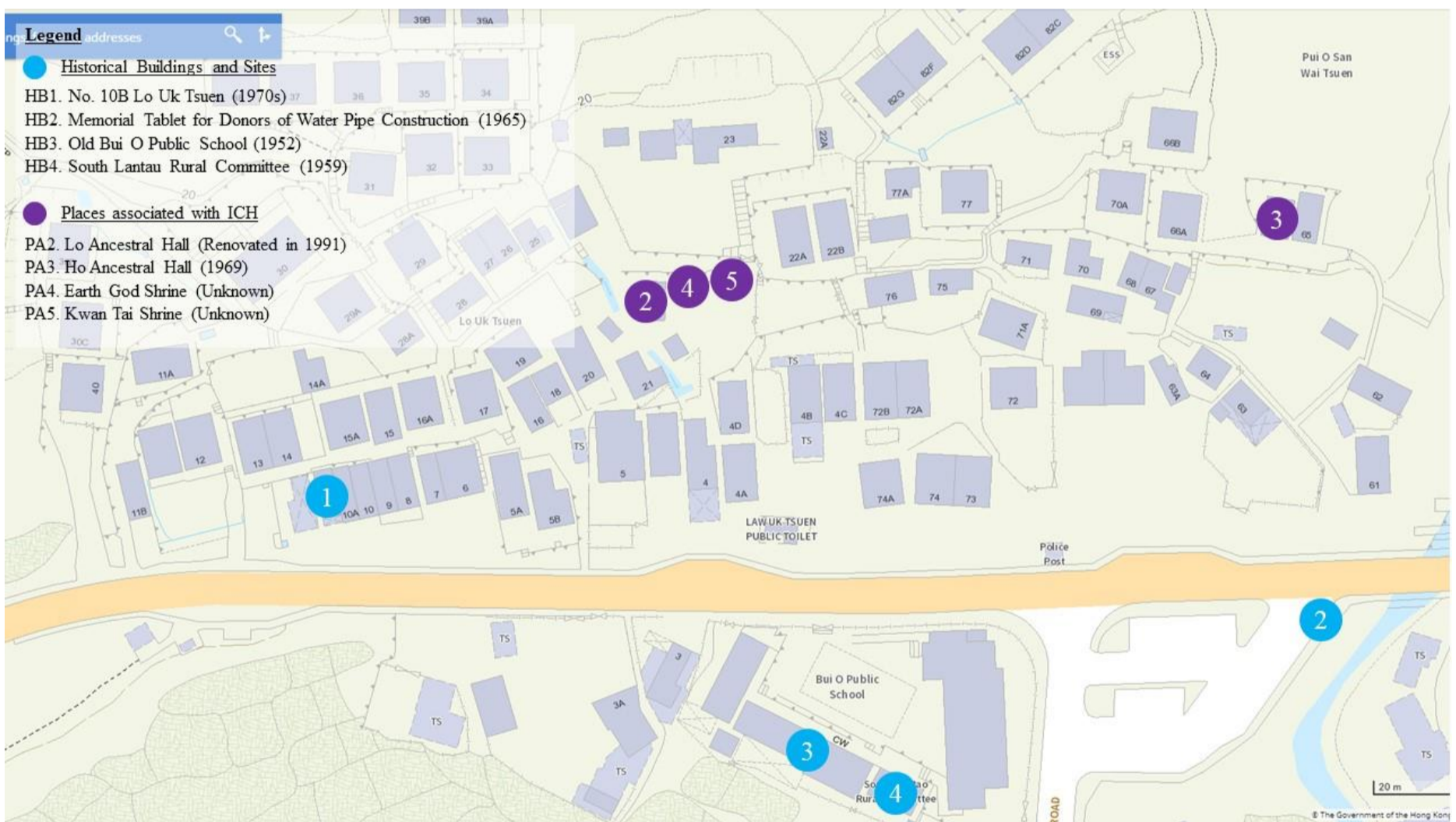


Plate 3.72: Location map of cultural heritage resources in Pui O (Lo Uk Tsuen) (PO-02)



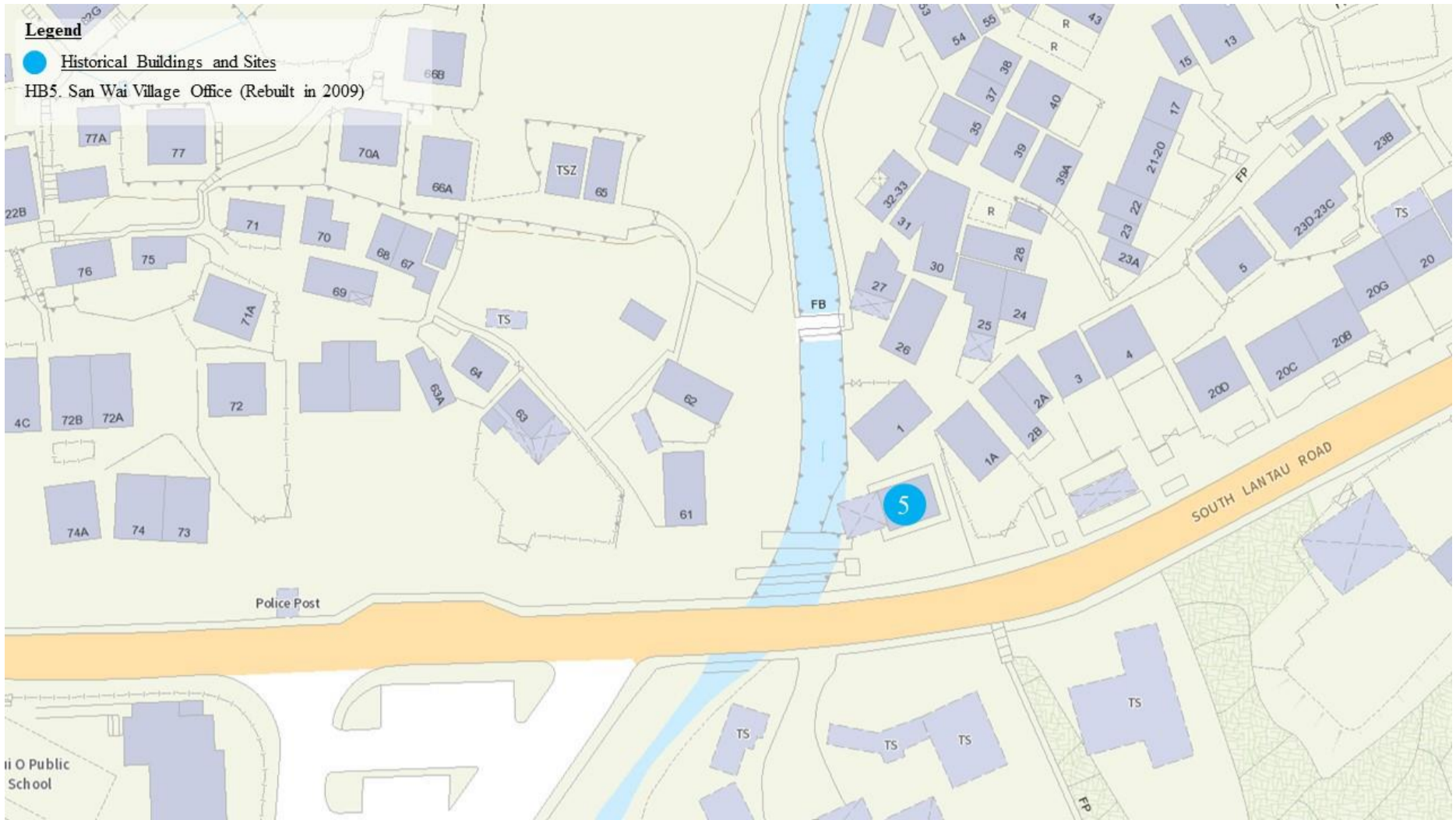


Plate 3.73: Location map of cultural heritage resources in Pui O (San Wai Tsuen) (PO-03)



Plate 3.74: Location map of cultural heritage resources in Pui O (Lo Wai Tsuen) (PO-04)



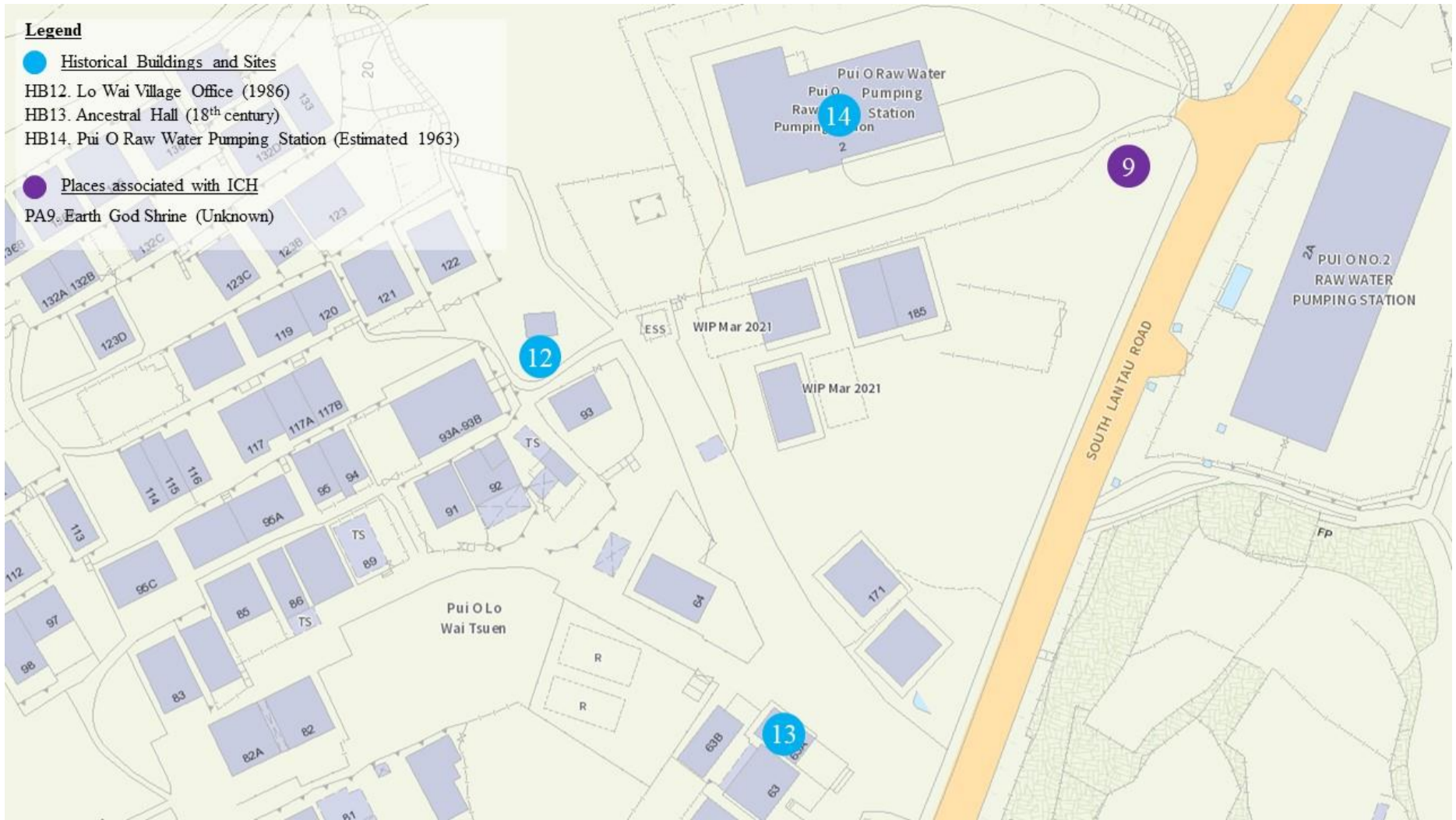


Plate 3.75: Location map of cultural heritage resources in Pui O (Lo Wai Tsuen) (PO-05)



Plate 3.76: Location map of cultural heritage resources in Pui O (Ham Tin San Tsuen) (PO-06)



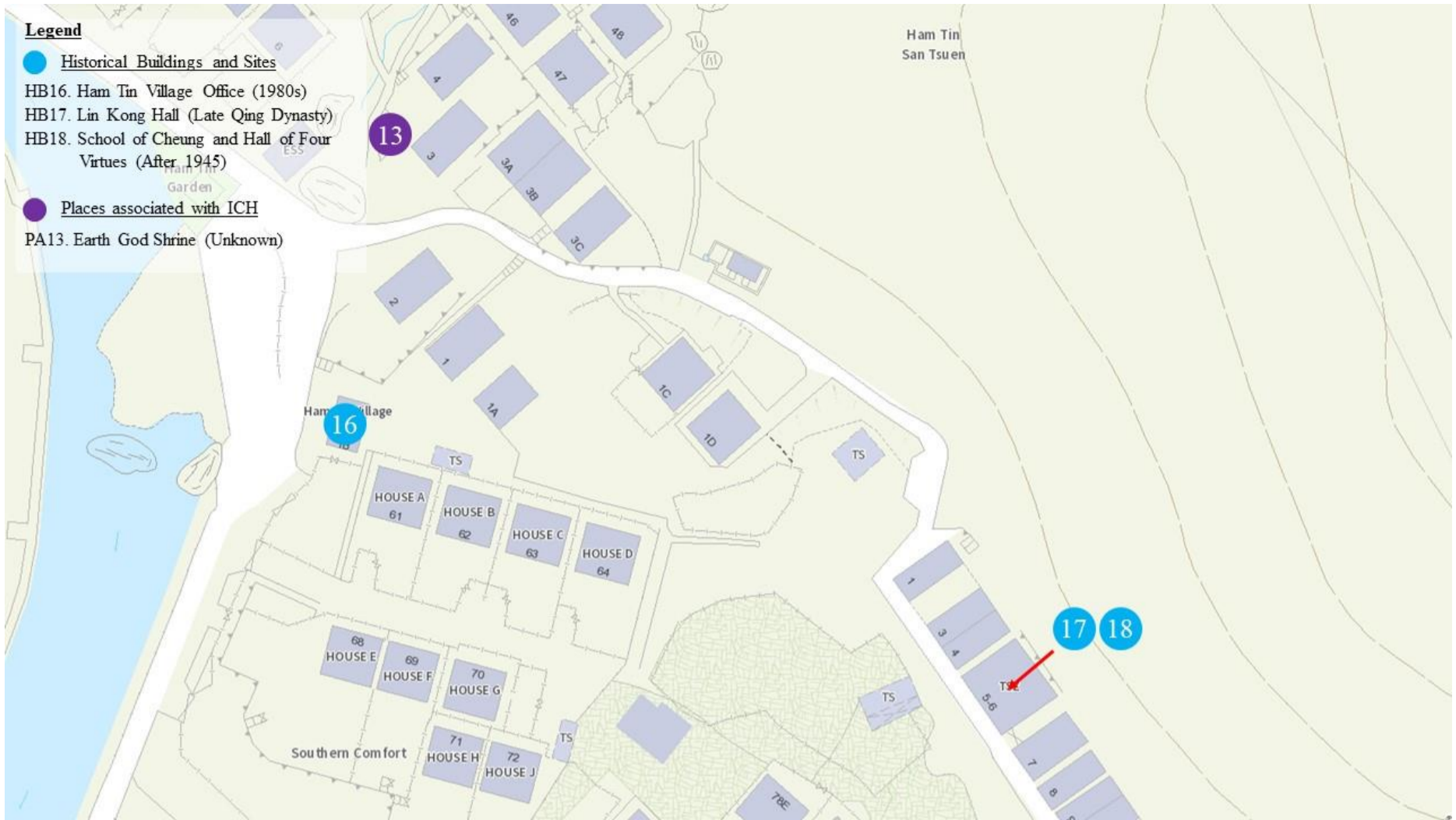


Plate 3.77: Location map of cultural heritage resources in Pui O (Ham Tin) (PO-07)

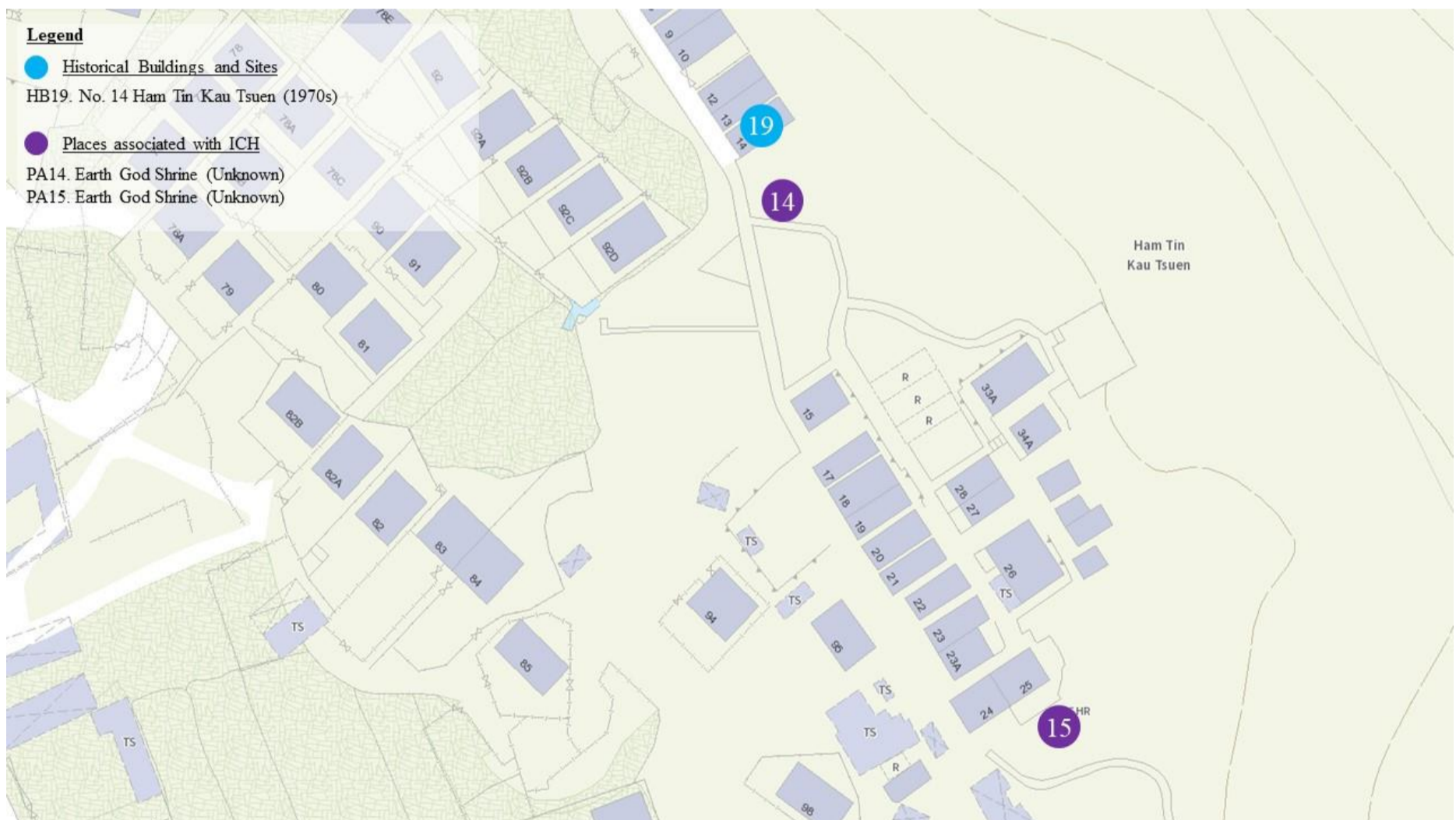


Plate 3.78: Location map of cultural heritage resources in Pui O (Ham Tin Kau Tsuen) (PO-08)



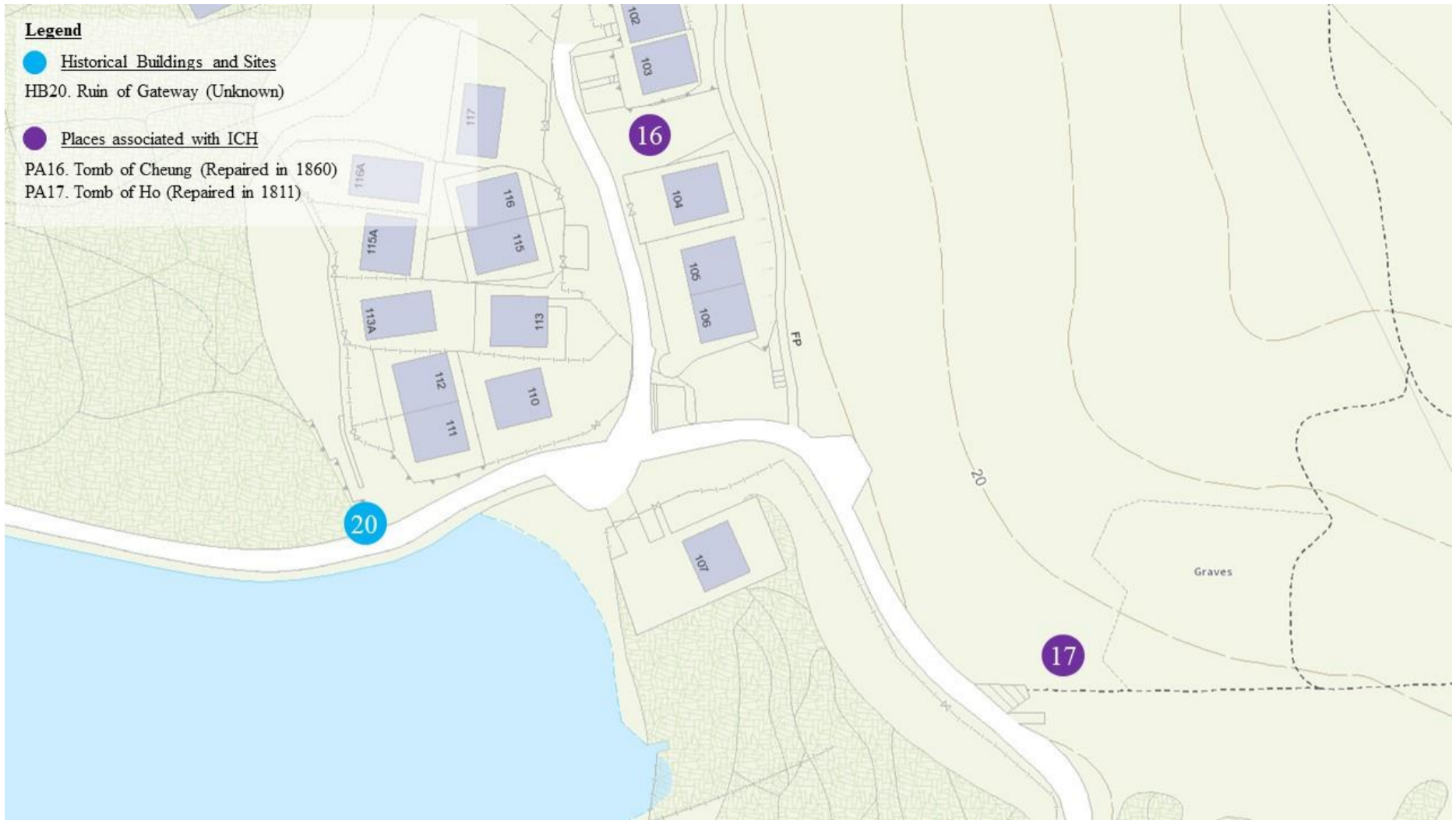


Plate 3.79: Location map of cultural heritage resources in Pui O (Ham Tin Kau Tsuen) (PO-09)

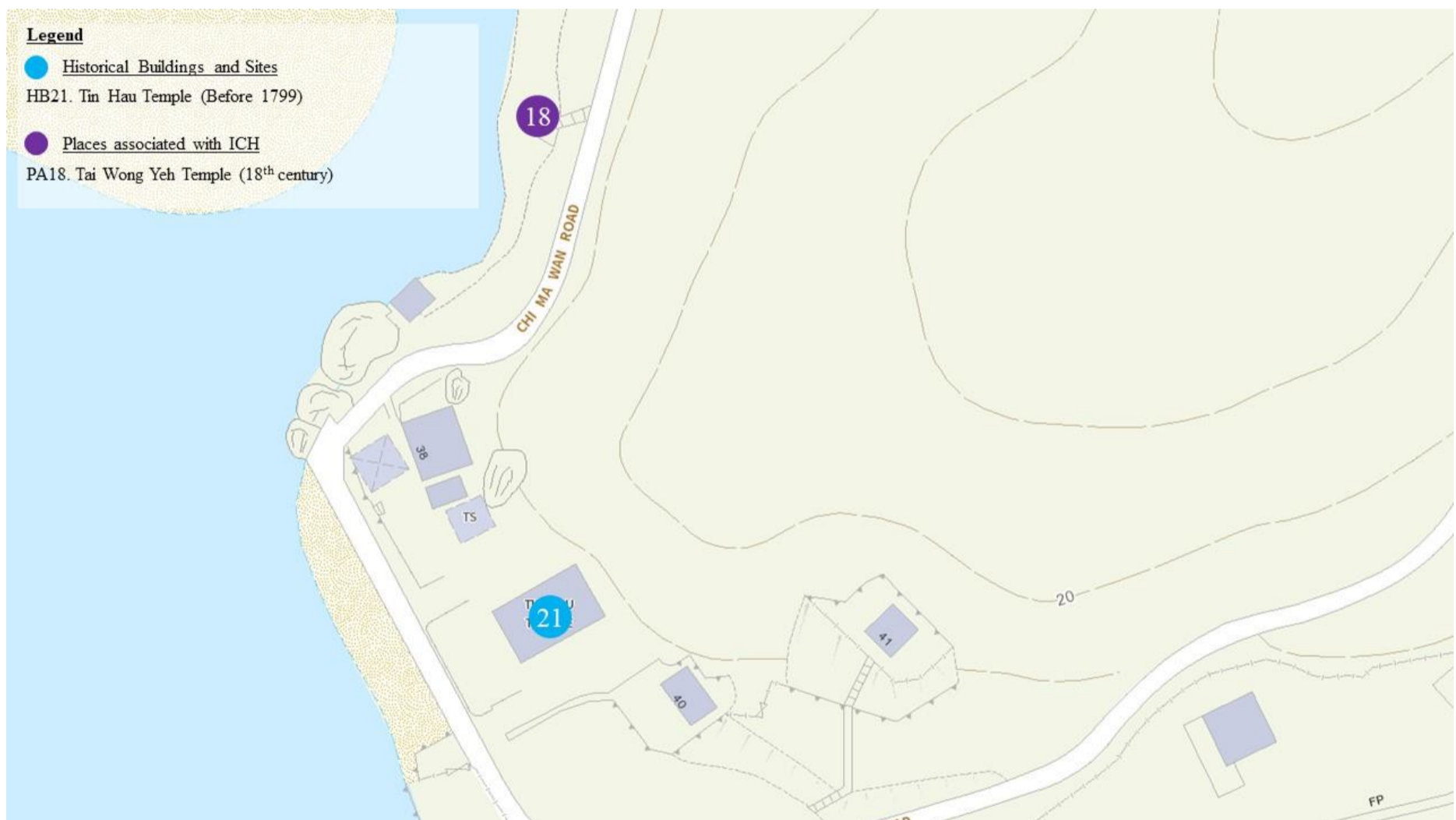


Plate 3.80: Location map of cultural heritage resources in Pui O (Ham Tin) (PO-10)

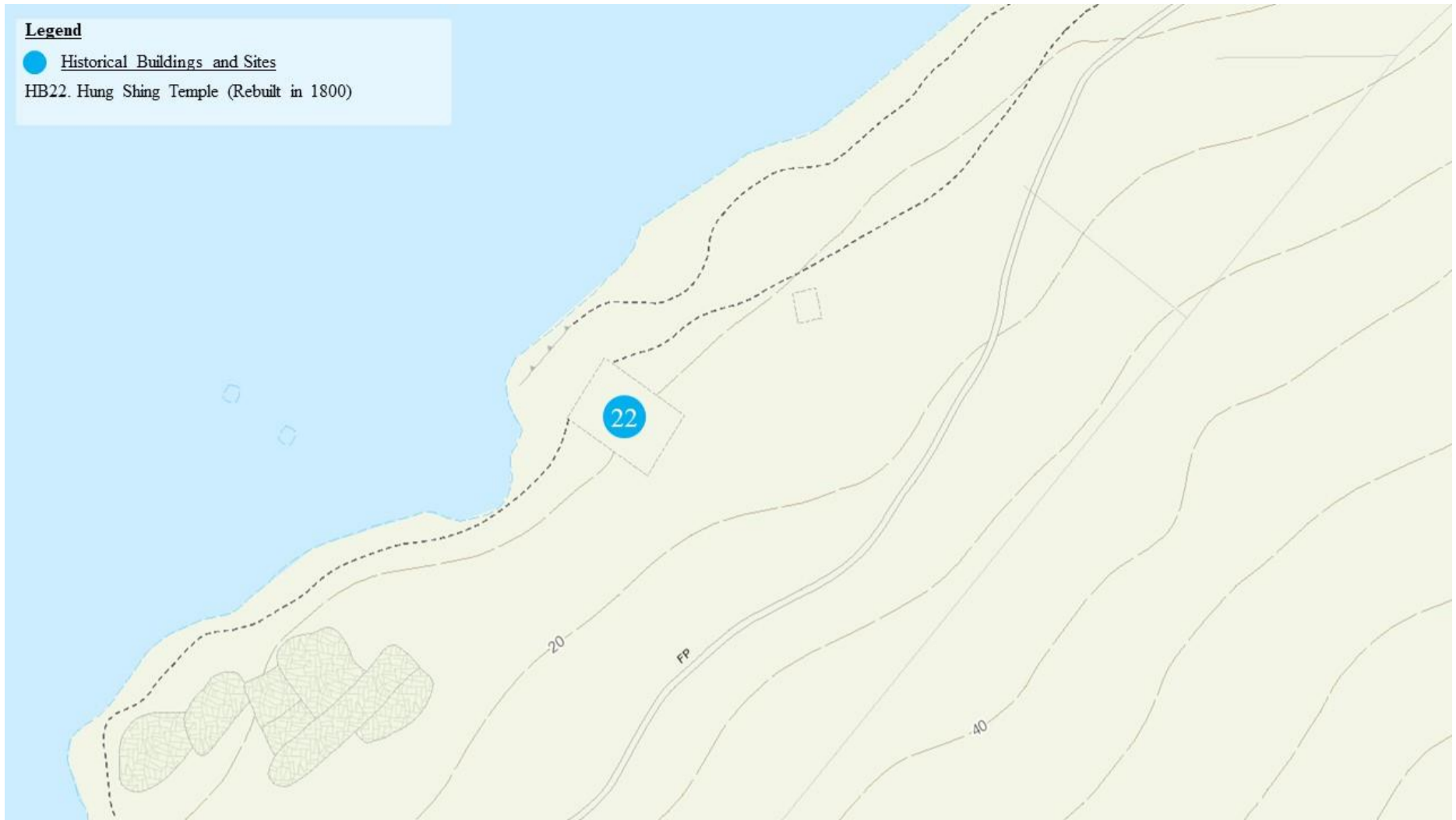


Plate 3.81: Location map of cultural heritage resources in Pui O (Ham Tin) (PO-11)

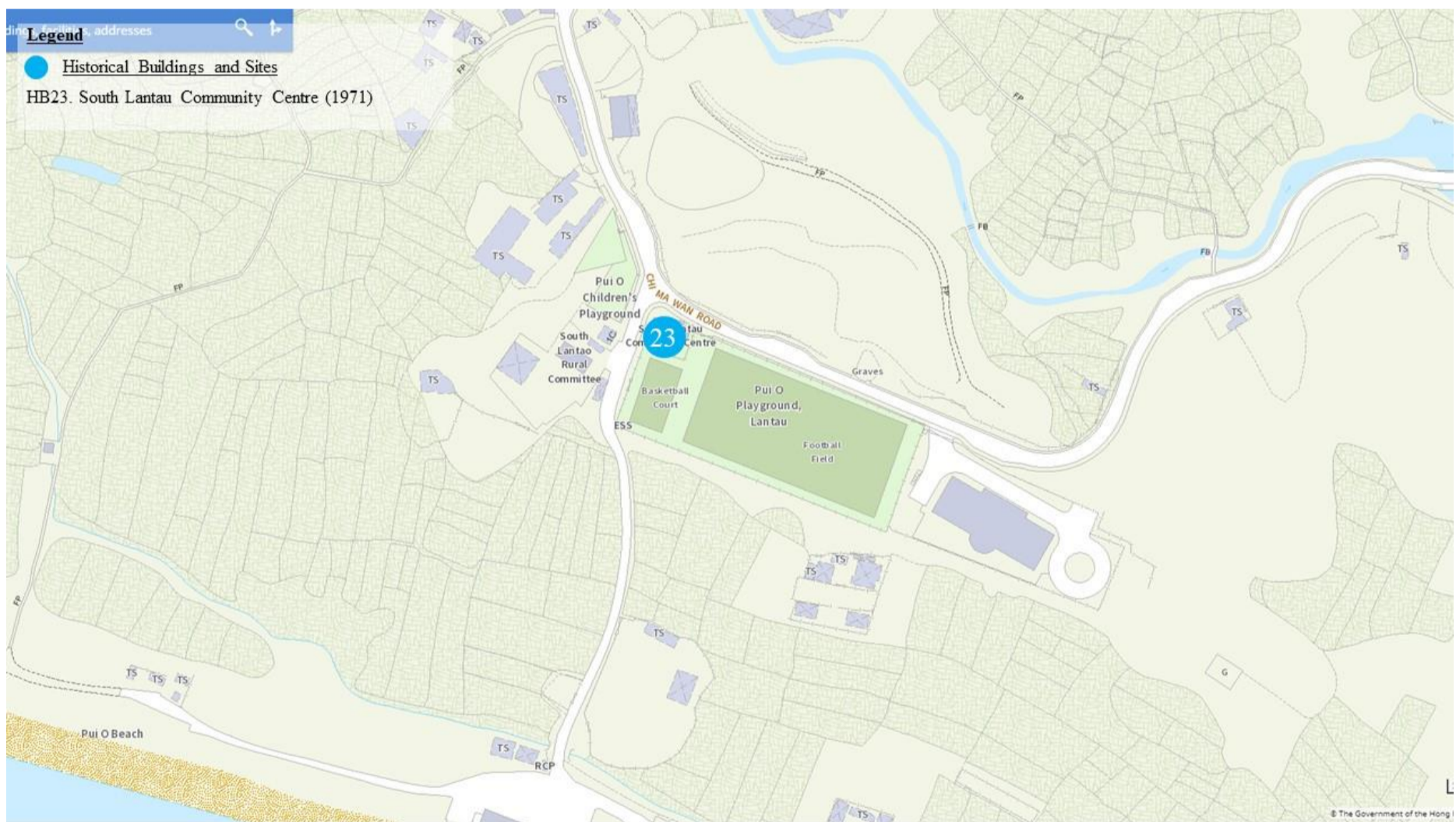











Plate 3.82: Location map of cultural heritage resources in Pui O (PO-12)








Map PO-02-HB1		No. 10B Lo Uk Tsuen	
		Address	No. 10B Lo Uk Tsuen, Pui O
Front View HB1-01	Side View HB1-02	Year of Construction	1970s
		Original Function	Residential
		Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (Abandoned)
		Designation	Non-designated Item
		Historical Background	Built with bricks and concrete. 2 storeys. Stairs on the left. The first level is supported by stone pillars.
Close-up HB1-03	Close-up HB1-04	Architectural/ Site Characteristics	




Map PO-02-HB2		Memorial Tablet for Donors of Water Pipe Construction	
		Address	Off the South Lantau Road near Bui O Public School
Front View HB2-01		Year of Construction	1965
		Original Function	Memorial
		Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
		Designation	Non-designated Item
		Historical Background	To commemorate the donors of the construction of water pipe.
		Architectural/ Site Characteristics	




Map PO-02-HB3														
Old Bui O Public School														
 <p>Aerial View HB3-01</p>  <p>Side View HB3-02</p>  <p>Aerial View before the Construction of new campus HB3-03 ( Bui O Public School, before 2003 )</p>  <p>Aerial View after the Construction of new campus HB3-03 ( Bui O Public School, after 2003 )</p>	<table border="1"> <tr> <td>Address</td> <td>No. 2 Lo Uk Tsuen, Pui O</td> </tr> <tr> <td>Year of Construction</td> <td>1952</td> </tr> <tr> <td>Original Function</td> <td>School</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Government, Institution or Community]/ Government</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> <tr> <td>Historical Background</td> <td rowspan="2"> <p>Old Bui O Public School is a row of one storey flat-roofed buildings. “Bui O Public School” in Chinese characters was inscribed on the wall above the main entrance of the school building according to old photos, but it is now covered by later construction materials and cannot be identified.</p> <p>The school building was constructed in 1951 and completed in 1952. It was expanded in 1962 and further expanded in 1963.</p> <p>Since 1993, the school has raised funds on its own to build a new school building. Before the construction of the new building was completed, the school converted the South Lantau Community Centre managed by the South Lantau Rural Committee into two temporary classrooms, and introduced the full-time curriculum in September 1998.</p> <p>The construction of the new school building started in 2002 and was officially opened in 2003.</p> </td> </tr> <tr> <td>Architectural/ Site Characteristics</td> </tr> </table>	Address	No. 2 Lo Uk Tsuen, Pui O	Year of Construction	1952	Original Function	School	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government	Designation	Non-designated Item	Historical Background	<p>Old Bui O Public School is a row of one storey flat-roofed buildings. “Bui O Public School” in Chinese characters was inscribed on the wall above the main entrance of the school building according to old photos, but it is now covered by later construction materials and cannot be identified.</p> <p>The school building was constructed in 1951 and completed in 1952. It was expanded in 1962 and further expanded in 1963.</p> <p>Since 1993, the school has raised funds on its own to build a new school building. Before the construction of the new building was completed, the school converted the South Lantau Community Centre managed by the South Lantau Rural Committee into two temporary classrooms, and introduced the full-time curriculum in September 1998.</p> <p>The construction of the new school building started in 2002 and was officially opened in 2003.</p>	Architectural/ Site Characteristics
	Address	No. 2 Lo Uk Tsuen, Pui O												
	Year of Construction	1952												
	Original Function	School												
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government												
	Designation	Non-designated Item												
Historical Background	<p>Old Bui O Public School is a row of one storey flat-roofed buildings. “Bui O Public School” in Chinese characters was inscribed on the wall above the main entrance of the school building according to old photos, but it is now covered by later construction materials and cannot be identified.</p> <p>The school building was constructed in 1951 and completed in 1952. It was expanded in 1962 and further expanded in 1963.</p> <p>Since 1993, the school has raised funds on its own to build a new school building. Before the construction of the new building was completed, the school converted the South Lantau Community Centre managed by the South Lantau Rural Committee into two temporary classrooms, and introduced the full-time curriculum in September 1998.</p> <p>The construction of the new school building started in 2002 and was officially opened in 2003.</p>													
Architectural/ Site Characteristics														




Map PO-02-HB4		
South Lantau Rural Committee		
 <p>Front View HB4-01</p>	Address	Lo Uk Tsuen, Pui O
	Year of Construction	1959
 <p>Old Photo HB4-02 (Hong Kong College Students Social Service Team, 1965)</p>	Original Function	Clubhouse and office of the rural committee
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Private
	Designation	Non-designated Item
	Historical Background	<p>South Lantau Rural Committee is a one storey flat-roofed building. “South Lantau Rural Committee” in Chinese characters was inscribed on the wall above the main entrance of the building according to old photos, but it is now covered by later construction materials.</p> <p>Representatives of the villages in southern Lantau (including Pui O Lo Wai Tsuen, Pui O San Wai Tsuen, Ham Tin Tsuen, Lo Uk Tsuen, San Shek Wan Tsuen, Shap Long Tsuen, Mong Tung Wan Tsuen, Cheung Sha Tsuen, Tong Fuk Tsuen, Shui Hau Tsuen, Tai A Chau Tsuen and Siu A Chau Tsuen) established the South Lantau Rural Committee in 1958 and then set up a clubhouse next to the Old Bui O Public School in 1959. Although the office of the rural committee was later moved to the opposite side of the Pui O basketball court, the building of the clubhouse is still preserved to this day.</p>
Architectural/ Site Characteristics		

Map PO-03-HB5		
San Wai Village Office		
 <p>Side View HB5-01</p>  <p>Back View HB5-02</p>  <p>Close-up HB5-03</p>	Address	Pui O San Wai Tsuen
	Year of Construction	Rebuilt in 2009
	Original Function	Village Office
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Wall painted yellow. Front yard for gathering.
Architectural/ Site Characteristics		

Map PO-04-HB6		
House in Lo Wai Tsuen		
 <p>Side View HB6-01</p>  <p>Close-up HB6-02</p>  <p>Close-up HB6-03</p>	Address	Behind No. 52A Pui O Lo Wai Tsuen
	Year of Construction	1970s
	Original Function	Residential (Abandoned)
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (Abandoned)
	Designation	Non-designated Item
	Historical Background	Built with bricks and concrete. 3 Storeys. Stairs installed.
Architectural/ Site Characteristics		



Map PO-04-HB7		
Nos. 71-72 Lo Wai Tsuen		
 <p>Side View HB7-01</p>	Address	Nos. 71-72 Pui O Lo Wai Tsuen
	Year of Construction	1960s
	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Brick wall surrounding land in front of the house.
	Architectural/ Site Characteristics	2 Storey. Metal support and shelter installed.

Map PO-04-HB8		
Stone Wall		
 <p>Full View HB8-01</p>  <p>Back View HB8-02</p>  <p>Close-up HB8-03</p>	Address	Behind No. 47B Pui O Lo Wai Tsuen
	Year of Construction	Unidentified
	Original Function	Defence and Boundary
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Approximately 80m in length. Fences used to be installed, now demolished.
	Architectural/ Site Characteristics	
Remarks	PO-HB-5 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report ( <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a> )	

Map PO-04-HB9

Cheung Ancestral Hall



Full View HB9-01



Side View HB9-02







Close-up HB9-03







Close-up HB9-04

Address	Next to No. 71 Pui O Lo Wai Tsuen
Year of Construction	Repaired in 2013
Original Function	Ancestral Worship and Gathering
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	Grade III Historic Building
Historical Background	Also named Yu Tak Hall. Approximately built in late Qing.
Architectural/ Site Characteristics	Couplet besides door, writing blessing to the honour of the clan
Remarks	PO-HB-8 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report ( <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a> )



Map PO-04-HB10		
Open Stove		
 <p>Full View HB10-01</p>	Address	Next to No. 74 Pui O Lo Wai Tsuen
	Year of Construction	Unidentified
 <p>Close-up HB10-02</p>	Original Function	Cooking
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Stove built with bricks.
	Architectural/ Site Characteristics	According to the old photos provided by interviewees, meals would be prepared and cooked in an open stove of the village when villagers held banquets. At present there is still an open stove made of bricks in Pui O Lo Wai Tsuen, but its style is slightly different from those in the old photos.

位置圖 PO-04-HB11		
Wan Ancestral Hall		
 <p>Full View HB11-01</p>	Address	Next to No. 41 Pui O Lo Wai Tsuen
	Year of Construction	Before 1950
 <p>Side View HB11-02</p>	Original Function	Ancestral Worship and Gathering
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Granite structure. Metal sheet roof top. Some granites have been replaced and the structure has been renovated.
	Architectural/ Site Characteristics	
	Remarks	PO-HB-7 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a>







Map PO-05-HB12		
Lo Wai Village Office		
 <p>Full View HB12-01</p>	Address	Pui O Lo Wai Tsuen
	Year of Construction	1986
	Original Function	Village Office
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	One storey. Front yard included. Equipment for unicorn dance, old photos and trophies stored inside.
	Architectural/ Site Characteristics	
 <p>Front View HB12-02</p>	Remarks	Places associated with ICH – Storage of Unicorn Dance related materials (ICH Inventory Item no. 2.4)
 <p>Close-up HB12-03</p>		
 <p>Close-up HB12-04</p>		

Map PO-05-HB13		
Ancestral Hall		
 <p>Side View HB13-01</p>	Address	Next to No. 93B Pui O Lo Wai Tsuen
	Year of Construction	18 <sup>th</sup> century
	Original Function	Ancestral Worship and Gathering
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	The ancestral hall is a concrete structure with a metal roof. An altar is placed inside the hall.
Architectural/ Site Characteristics		
 <p>Close-up HB13-02</p>	Remarks	PO-HB-3 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a>
 <p>Close-up HB13-03</p>		

Map PO-05-HB14											
Pui O Raw Water Pumping Station											
 <p>Side View HB14-01 ( Google Maps, 2021 )</p>	<table border="1"> <tr> <td>Address</td> <td>No. 2 Pui O Lo Wai Tsuen</td> </tr> <tr> <td>Year of Construction</td> <td>Estimated 1963</td> </tr> <tr> <td>Original Function</td> <td>Water Pumping Station</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development] and [Green Belt]/ Government</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> </table>	Address	No. 2 Pui O Lo Wai Tsuen	Year of Construction	Estimated 1963	Original Function	Water Pumping Station	Land use pattern/ Status/ Ownership	[Village Type Development] and [Green Belt]/ Government	Designation	Non-designated Item
	Address	No. 2 Pui O Lo Wai Tsuen									
Year of Construction	Estimated 1963										
Original Function	Water Pumping Station										
Land use pattern/ Status/ Ownership	[Village Type Development] and [Green Belt]/ Government										
Designation	Non-designated Item										
 <p>Old Photo in 1963 HB14-02 (Public Works Department, 1963)</p>	<table border="1"> <tr> <td>Historical Background</td> <td rowspan="2"> <p>The project of Pui O Raw Water Pumping Station was tendered in 1961. The construction was carried out by Paul Y Engineering in 1962, and officially completed in 1963. It is 103 feet in length and more than 30 feet wide, with a deep basement. The pumping station is equipped with six water pumps, three of which have 662 horsepowers and the other three are 320 horsepowers. The machines were produced by the Harland factory in the United Kingdom.</p> <p>The Pui O Raw Water Pumping Station is part of the Shek Pik Reservoir Project responsible for transporting raw water from the reservoir to the Silver Mine Bay Water Treatment Works, which is located on the higher coast of the Lantau Island.</p> </td> </tr> <tr> <td>Architectural/ Site Characteristics</td> </tr> </table>	Historical Background	<p>The project of Pui O Raw Water Pumping Station was tendered in 1961. The construction was carried out by Paul Y Engineering in 1962, and officially completed in 1963. It is 103 feet in length and more than 30 feet wide, with a deep basement. The pumping station is equipped with six water pumps, three of which have 662 horsepowers and the other three are 320 horsepowers. The machines were produced by the Harland factory in the United Kingdom.</p> <p>The Pui O Raw Water Pumping Station is part of the Shek Pik Reservoir Project responsible for transporting raw water from the reservoir to the Silver Mine Bay Water Treatment Works, which is located on the higher coast of the Lantau Island.</p>	Architectural/ Site Characteristics							
Historical Background	<p>The project of Pui O Raw Water Pumping Station was tendered in 1961. The construction was carried out by Paul Y Engineering in 1962, and officially completed in 1963. It is 103 feet in length and more than 30 feet wide, with a deep basement. The pumping station is equipped with six water pumps, three of which have 662 horsepowers and the other three are 320 horsepowers. The machines were produced by the Harland factory in the United Kingdom.</p> <p>The Pui O Raw Water Pumping Station is part of the Shek Pik Reservoir Project responsible for transporting raw water from the reservoir to the Silver Mine Bay Water Treatment Works, which is located on the higher coast of the Lantau Island.</p>										
Architectural/ Site Characteristics											



Map PO-06-HB15		
Wing On Bridge		
 <p>Full View HB15-01</p>  <p>Side View HB15-02</p>	Address	Next to No. 7E Ham Tin San Tsuen
	Year of Construction	Qing dynasty
	Original Function	River-crossing
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
	Designation	Non-designated Item
	Historical Background	<p>Built by granite.</p> <p>The piers were made with 4 granite pillars, and are now added with concrete.</p> <p>The granites were collected in Qing dynasty.</p>
Architectural/ Site Characteristics		

Map PO-07-HB16		
Ham Tin Village Office		
 <p>Front View HB16-01</p>  <p>Side View HB16-02</p>	Address	Ham Tin, Pui O
	Year of Construction	1980s
	Original Function	Village Office
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	<p>One storey. It hosts village activities and gathering like playing mahjong.</p>
Architectural/ Site Characteristics		

Map PO-07-HB17 Lin Kong Hall														
 <p>Full View HB17-01</p>  <p>Sid View HB17-02</p>  <p>Front View HB17-03</p>  <p>Close-up HB17-04 及 HB17-05</p>	<table border="1"> <tr> <td>Address</td> <td>Nos. 5-6 Ham Tin Kau Tsuen, Pui O</td> </tr> <tr> <td>Year of Construction</td> <td>Late Qing dynasty</td> </tr> <tr> <td>Original Function</td> <td>Ancestral Worship and Gathering</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development]/ Private</td> </tr> <tr> <td>Designation</td> <td>Grade III Historic Building</td> </tr> <tr> <td>Historical Background</td> <td rowspan="2">A couplet to bless the prosperity of the clan. A roof window for natural light is adopted.</td> </tr> <tr> <td>Architectural/ Site Characteristics</td> </tr> </table>	Address	Nos. 5-6 Ham Tin Kau Tsuen, Pui O	Year of Construction	Late Qing dynasty	Original Function	Ancestral Worship and Gathering	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private	Designation	Grade III Historic Building	Historical Background	A couplet to bless the prosperity of the clan. A roof window for natural light is adopted.	Architectural/ Site Characteristics
	Address	Nos. 5-6 Ham Tin Kau Tsuen, Pui O												
	Year of Construction	Late Qing dynasty												
	Original Function	Ancestral Worship and Gathering												
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private												
	Designation	Grade III Historic Building												
Historical Background	A couplet to bless the prosperity of the clan. A roof window for natural light is adopted.													
Architectural/ Site Characteristics														
Remarks	<p>HT-HB-4 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report  <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a></p>													

Map PO-07-HB18

School of Cheung and Hall of Four Virtues



Front View HB18-01



Close-up HB18-02 及 HB18-03



Close-up HB18-04

Address	Nos. 5-6 Ham Tin Kau Tsuen, Pui O
Year of Construction	After 1945
Original Function	Ancestral Worship and Gathering
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	Non-designated Item
Historical Background	Ancestral Hall of the Cheung clan. Roof had been renovated. It used to be a study hall of the village.
Architectural/ Site Characteristics	
Remarks	HT-HB-5 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report ( <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a> )



Map PO-08-HB19

No. 14 Ham Tin Kau Tsuen



Side View HB19-01



Side View HB19-02



Close-up HB19-03

Address	No. 14 Ham Tin Kau Tsuen, Pui O
Year of Construction	1970s
Original Function	Residential
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	Non-designated Item
Historical Background	
Architectural/ Site Characteristics	2 Storeys. Façade painted pink. Upper storey with fences.

Map PO-09-HB20

Ruin of Gateway



Front View HB20-01

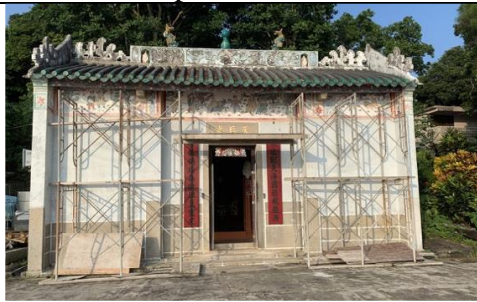


Close-up HB20-02

Address	In front of No. 111 Ham Tin Kau Tsuen, Pui O
Year of Construction	Unidentified
Original Function	Gate
Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
Designation	Non-designated Item
Historical Background	<p>In the past, villagers used river as a means of transport so a water gate is built. Due to the change of the river flow and sedimentation, villagers no longer use the gate.</p>
Architectural/ Site Characteristics	

Map PO-10-HB21

Tin Hau Temple



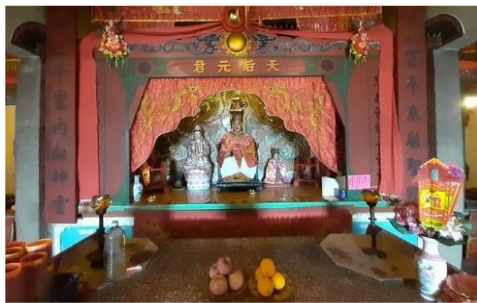
Front View HB21-01



Side View HB21-02



Close-up HB21-03



Close-up HB21-04



Close-up HB21-05 及 HB21-06

Address	Next to No. 38 Ham Tin Kau Tsuen, Pui O
Year of Construction	Before 1799
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Green Belt]/ Private
Designation	Non-designated Item
Historical Background	<p>There are two yellow statues of Tin Hau, one of them is bigger than the other. They sit facing the west. They are flanked by two generals, “Thousand miles eye” and “Favourable wind ear”. There are also three secondary deities in this temple, namely, Lady Golden Flower, Guanyin and the God of Wealth. The temple bell was casted in the fourth year of Jiaqing (1799) and the inscription mentions that the temple was rebuilt in the third year of Jiaqing so the temple is more than two hundred years old. There is a couplet in front of the temple and murals on the outer wall.</p>
Architectural/ Site Characteristics	



Map PO-11-HB22

The ruins of Hung Shing Temple



Front View HB22-01



Side View HB22-02



Ruins of the Jetty HB22-03

Address	Hillside next to Tin Hau Temple, Pui O
Year of Construction	Rebuilt in 1800
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Country Park]/ Private
Designation	Non-designated Item
Historical Background	<p>This temple is built with granite stone and the doorway is engraved with the words “Hung Shing Ancient Temple” and “rebuilt in the fifth year of Jiaqing “. The temple is now abandoned and its interior has collapsed., There is a step leading down to the sea next to the temple for visitors coming by boat. Ruins of a jetty can be found at the end of the steps.</p> <p>According to villagers, most of the visitors are boat people. However, residents from the village have also worked as temple keeper in the past.</p>
Architectural/ Site Characteristics	

Map PO-12-HB23

South Lantau Community Centre





Front View HB23-01






Side View HB23-02  
(Google Maps, 2016)

Address	South Lantau Community Centre, Pui O
Year of Construction	1971
Original Function	Community Centre
Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
Designation	Non-designated Item
Historical Background	<p>South Lantau Community Centre is a one storey flat-roofed building. “South Lantau Community Centre “in both Chinese and English were inscribed on the wall above the main entrance of the building.</p> <p>With the assistance of the Cooperative for American Remittances to Europe (CARE USA), the American Women’s Association of California provided \$40,000 of financial relief to Pui O to build the South Lantau Community Center next to the Pui O basketball court, which was the first permanent community centre on Lantau Island.</p> <p>The centre was converted into two temporary classrooms by the Bui O Public School in the 1990s.</p>
Architectural/ Site Characteristics	

● *Places associated with ICH*

Map PO-01-PA1											
Grave of Cheung and Ho											
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>											
 <p>Full View PA1-01</p>  <p>Close-up PA1-02</p>	<table border="1"> <tr> <td>Address</td> <td>Near Lantau Trail section 11</td> </tr> <tr> <td>Year</td> <td>Qing dynasty</td> </tr> <tr> <td>Original Function</td> <td>Burial site/ place of ancestral worship</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Green Belt]/ Burial area of indigenous villagers</td> </tr> <tr> <td>Designation</td> <td>ICH Inventory Item (associated place)</td> </tr> </table>	Address	Near Lantau Trail section 11	Year	Qing dynasty	Original Function	Burial site/ place of ancestral worship	Land use pattern/ Status/ Ownership	[Green Belt]/ Burial area of indigenous villagers	Designation	ICH Inventory Item (associated place)
	Address	Near Lantau Trail section 11									
	Year	Qing dynasty									
	Original Function	Burial site/ place of ancestral worship									
	Land use pattern/ Status/ Ownership	[Green Belt]/ Burial area of indigenous villagers									
Designation	ICH Inventory Item (associated place)										
Historical Background	Tomb of clansmen of Cheung and Ho.										



Map PO-02-PA2		
Lo Ancestral Hall		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Front View PA2-01</p>	Address	Behind No. 21 Lo Uk Tsuen, Pui O
	Year of Construction	Renovated in 1991
	Original Function/ Use	Ancestral Worship and Gathering
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Side View PA2-02</p>	Historical Background	Also named Tsuen Mao Hall. Concrete structure with brick tiles after 1991.
 <p>Close-up PA2-03</p>		Couplets in façade, writing blessing to the prosperity of the village. The hall stores necessities for gathering and equipment for lion dance. The front yard is for gathering.

Map PO-02-PA3		
Ho Ancestral Hall		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Front View PA3-01</p>	Address	Next to No.66 San Wai Tsuen, Pui O
	Year of Construction	Built in 1969, rebuilt in 2008, renovated in 2016
	Original Function/ Use	Ancestral Worship and Gathering
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Side View PA3-02</p>	Historical Background	Also named Lo Kong Hall, concrete structure.
 <p>Close-up PA3-03</p>		Couplet in façade, writing blessing for study. The Hall used to be a school.

Map PO-02-PA4

Earth God Shrine

*ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)*



Full View PA4-01



Close-up PA4-02



Close-up PA4-03

Address	Next to Lo Ancestral Hall, Lo Uk Tsuen, Pui O
Year of Construction	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)
Historical Background	The shrine is a semicircular structure with a wall at its back. A stone is placed on the altar to represent the earth god.



Map PO-02-PA5

Kwan Tai Shrine

ICH Item: Place of Worship related to Kwan Tai Festival (ICH Inventory Item no. 3.4)



Full View PA5-01



Close-up PA5-02






Close-up PA5-03

Address	Next to Lo Ancestral Hall, Lo Uk Tsuen, Pui O
Year of Construction	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)

Historical Background

The shrine is a small concrete structure, close to the earth god shrine. There is a couplet on the doorway. According to the tablet beneath Kwan Tai's statue, the shrine provides good luck in wealth.

Map PO-04-PA6											
Earth God Shrine											
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>											
 <p>Full View PA6-01</p>  <p>Close-up PA6-02</p>  <p>Close-up PA6-03</p>	<table border="1"> <tr> <td>Address</td> <td>Next to No. 103 Pui O Lo Wai Tsuen</td> </tr> <tr> <td>Year</td> <td>Unidentified</td> </tr> <tr> <td>Original Function</td> <td>Place of Worship</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development]/ Private</td> </tr> <tr> <td>Designation</td> <td>ICH Inventory Item (associated place)</td> </tr> </table>	Address	Next to No. 103 Pui O Lo Wai Tsuen	Year	Unidentified	Original Function	Place of Worship	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private	Designation	ICH Inventory Item (associated place)
	Address	Next to No. 103 Pui O Lo Wai Tsuen									
	Year	Unidentified									
	Original Function	Place of Worship									
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private									
Designation	ICH Inventory Item (associated place)										
Historical Background	<p>The shrine is a concrete structure. It has an incense burner, supported by a huge rock. The earth god is represented by red stones and bricks, which may be related to the building materials of the shrine.</p>										

Map PO-04-PA7

Earth God Shrine

*ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)*



Full View PA7-01



Close-up PA7-02



Close-up PA7-03

Address	Behind No. 47B Pui O Lo Wai Tsuen
Year	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)
Historical Background	The shrine is a cement structure and the earth god is represented by a stone tablet. The shrine is enclosed by a stone wall. The shrine guards the entrance and exit of the village.



Map PO-04-PA8

Earth God Shrine

*ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)*



Full View PA8-01



Close-up PA8-02





Close-up PA8-03



Address	In front of No. 26A Pui O Lo Wai Tsuen
Year	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)




Historical Background

The shrine is a granite structure and the back wall is made of a pile of stones. The incense burner is decorated with carving.




The floor in front of the shrine was made of granite but now only part of the floor is still visible.

Map PO-05-PA9		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA9-01</p>	Address	Opposite to Pui O Raw Water Pumping Station, Pui O
	Year	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA9-02</p>	Historical Background	The shrine is a stone structure on a granite platform. The incense burner is decorated with the words “Fu Lu Shou”. It has a foreground made of cement (1.5m X 1.9m).

Map PO-06-PA10		
Shrine for the God of Wing On Bridge		
<i>ICH Item: Place of Worship related to God of Wing On Bridge, Non-listed ICH item, but it is related to Social Practices, Rituals and Festive Events</i>		
 <p>Full View PA10-01</p>	Address	Next to Wing On Bridge
	Year	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
	Designation	ICH Inventory Item (non-listed place)
 <p>Close-up PA10-02</p>	Historical Background	This is a brick and cement shrine for the god of Wing On Bridge. The inscription reads “God of Wing On Bridge”.

Map PO-06-PA11		
Unidentified Grave		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA11-01</p>  <p>Close-up PA11-02</p>  <p>Close-up PA11-03</p>	<p>Address</p> <p>Year of Construction</p> <p>Original Function</p> <p>Land use pattern/ Status/ Ownership</p> <p>Designation</p>	<p>Near No. 35 Ham Tin San Tsuen, Pui O</p> <p>Rebuilt/ Repaired in 1859</p> <p>Burial site/ place of ancestral worship</p> <p>[Village Type Development]/ Burial area of indigenous villagers</p> <p>ICH Inventory Item (associated place)</p>
	Historical Background	<p>Tablet painted red. Constructed / Rebuilt in 1859.</p>



Map PO-06-PA12		
Grave of Cheung and Wan		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA12-01</p>  <p>Close-up PA12-02</p>  <p>Close-up PA12-03</p>	Address	In front of No. 35 Ham Tin San Tsuen, Pui O
	Year	Unidentified
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
Historical Background	Tomb of clansmen of Cheung and Wan. Stone pavement in front of tomb.	

Map PO-07-PA13

Earth God Shrine

*ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)*



Full View PA13-01



Close-up PA13-02






Close-up PA13-03




Address	In front of No. 3 Ham Tin San Tsuen, Pui O
Year	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)




Historical Background

The shrine is a cement and granite structure. The earth god is represented by a stone. The shrine is located at the entrance of Ham Tin San Tsuen.

Map PO-08-PA14		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA14-01</p>	Address	Next to No. 14 Ham Tin Kau Tsuen, Pui O
	Year	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA14-02</p>	Historical Background	<p>The well is encircled by a short wall and there is an earth god shrine on the opposite side of the wall. The word “water” is engraved on the stone tablet of the shrine. The well is currently covered.</p>
 <p>Close-up PA14-03</p>		<p>This earth god is also known as the “Pak Kung of the well” who gives protection to the water supply. A signboard reminds users they should boil the well water before drinking.</p>



Map PO-08-PA15		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA15-01</p>  <p>Side View PA15-02</p>  <p>Close-up PA15-03</p>	Address	Next to No. 25 Ham Tin Kau Tsuen, Pui O
	Year	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
	Historical Background	The armchair-shaped shrine is constructed in stone and lays on a large platform. Judging from its scale, this shrine is built for a high-ranking earth god in the village.

Map PO-09-PA16		
Grave of Cheung		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA16-01</p>	Address	Next to No. 104 Ham Tin Kau Tsuen, Pui O
	Year of Construction	Repaired in 1860
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA16-02</p>	<p>Historical Background</p>	<p>Rebuilt in 1860. Tomb of great grandmother of a Cheung clansman.</p>
 <p>Close-up PA16-03</p>		



Map PO-09-PA17

Grave of Ho

ICH Item: *Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)*



Full View PA17-01



Close-up PA17-02



Close-up PA17-03

Address	Hillside near No. 106 Ham Tin Kau Tsuen, Pui O
Year of Construction	Repaired in 1811
Original Function	Burial site/ place of ancestral worship
Land use pattern/ Status/ Ownership	[Green Belt]/ Burial area of indigenous villagers
Designation	ICH Inventory Item (associated place)
Historical Background	Rebuilt in 1811. Tomb of Ho clan, named Ho Ip Shi.



Map PO-10-PA18

Tai Wong Yeh Temple

ICH Item: Place of Worship related to Tai Wong Yeh Festival (ICH Inventory Item no. 3.2)



Aerial View PA18-01



Front View PA18-02



Close-up PA18-03

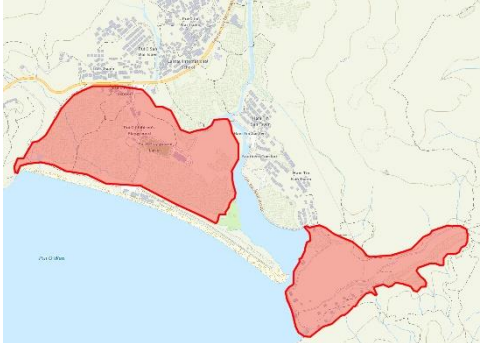
Address	Near No. 38 Ham Tin Kau Tsuen, Pui O
Year	18 <sup>th</sup> century
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Green Belt]/ Private
Designation	ICH Inventory Item (associated place)

Historical Background


Tai Wong Yeh Temple is more than just a temple for Tai Wong Yeh. It is also the resting place for many statues and plaques of other deities. The temple's roof is a red hull and the structure is enclosed by a plastic curtain.

According to villagers, the statues and plaques were placed by boat people when they moved onshore. As they fear discarding the statues and plaques casually will offend the deities, they place them inside this temple.



Map PO-00-AS1	
Pui O Site of Archaeological Interest	
 <p>Site Boundary of Pui O Site of Archaeological Interest AS1-01</p>	<p><b>Address</b></p> <p>Pui O, Lantau</p>
	<p><b>Archaeological Period</b></p> <p>Qin, Han and Six Dynasties, Sui, Tang and Five Dynasties, Ming and Qing Dynasties</p>
	<p><b>Designation</b></p> <p>Sites of Archaeological Interest in Hong Kong</p>
	<p><b>Historical Background</b></p> <p>The site was recorded by the University of Hong Kong Archaeological Team in 1957 and excavated by the Hong Kong Archaeological Society in 1983 and 1984. Cultural remains of different historical periods were yielded.</p> <p>In the 1970s, archaeologists discovered a number of ancient kilns along the coast of Lantau Island (including Pui O), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>



Map PO-00-CL1		
Pui O Wetland		
 <p>Aerial View CL1-01</p>	Address	Pui O, Lantau
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]
	Designation	Non-designated Item
	Historical Background	<p>Although the current agricultural activities in Pui O have almost completely stopped, the research team found that there are still many relics related to agricultural activities in the wetland area, such as irrigation waterways, field paths and foundations. Even the extent of the current wetland is basically not much different from that of the former farmland. Pui O Wetland is formed from wild farmland. It is not a completely natural landscape, but instead a result of the interactions between the environment and local communities who live there to form the ever-changing lifestyle and landscape. The result of the rich landscape has witnessed the local historical and cultural development.</p>



**4**

**Cheung Sha**

#### **4.1 Historical Background**

There are two villages in Cheung Sha, namely, Cheung Sha Sheung Tsuen (upper village) and Cheung Sha Ha Tsuen (lower village). Both of them are Hakka villages with multiple surnames. Austin Coates and James Hayes, South District Officers of the 1950s, counted that there were about 50 residents in each village<sup>259</sup>. They came from the Lau, Tsang, Cheung, Fung, Chung and Chow clans. Villagers told Coates that the village was founded by the Lau family but since they have lost all of their clan records, the exact age of Cheung Sha Sheung Tsuen remains undetermined. According to the genealogy of the Cheung clan of Pui O, the Cheungs from Fujian had settled in Cheung Sha and Shui Hau in 1667<sup>260</sup>. Lacking enough arable land, a family from the lineage later moved to Pui O Ham Tin. Probably due to its small population, Cheung Sha is not mentioned in *Xinan Gazetteer* compiled in 1819, despite the county gazetteer listed as many as 16 villages on Lantau Island<sup>261</sup>.

Cheung Sha Ha Tsuen was established at a later date than Sheung Tsuen but its age is controversial too. Chan Tsing, Ha Tsuen's representative, told Coates that his father founded the village in 1905<sup>262</sup>. Ha Tsuen was settled by the clans of Chan, Ng, Ho, Lai, Wong, Yeung and Lee. Their Hakka ancestors migrated from Guishan, Dayazhou, Wailingding and other islands lying south of Lantau. Until right after World War II, villagers from Ha Tsuen still went back to Guishan to visit their ancestors' graves<sup>263</sup>. There was a large influx of illegal immigrants to Hong Kong in the post-war era. Some of them followed the old route and landed at Cheung Sha. This may have confused Hayes in believing that Cheung Sha Ha Tsuen was a post-war village<sup>264</sup>. Tsang Loi Shou, a villager born in 1961, told the research team that his grandfather had sold land on the beachfront to these immigrants from mainland China as they had nowhere else to stay. Typhoons strike Cheung Sha every year during the months of May to October. Therefore, Cheung Sha Sheung Tsuen's villagers did not oppose selling these 'dangerous terrains' to the new settlers.

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<sup>259</sup> Strickland, John, 2010, p. 92-94.

<sup>260</sup> 蕭國健，2019年，頁186。

<sup>261</sup> Siu Kwok-kin, 1989, p.394-398.

<sup>262</sup> Strickland, John, 2010, p. 94.

<sup>263</sup> 呂烈，2002年，頁104。

<sup>264</sup> Strickland, John, 2010, p. 93.

## 4.2 Layout

### 4.2.1 Map



Plate 4.1: Map of Cheung Sha

Located in the middle of Mui Wo and Shek Pik, Cheung Sha is the central point of South Lantau Road, and its shores are the Upper and Lower Cheung Sha beaches that stretch for more than three kilometers. The map shows both Cheung Sha Sheung Tsuen and Cheung Sha Ha Tsuen covered in this study. Cheung Sha Sheung Tsuen is mainly located on high ground far from the shore, while Cheung Sha Ha Tsuen has two larger settlements near the shore, which are located at (1) Sha Tsui, and (2) Shek Ko Pui (next to Lower Cheung Sha Beach).



#### 4.2.2 Respective Areas of Villages in Cheung Sha

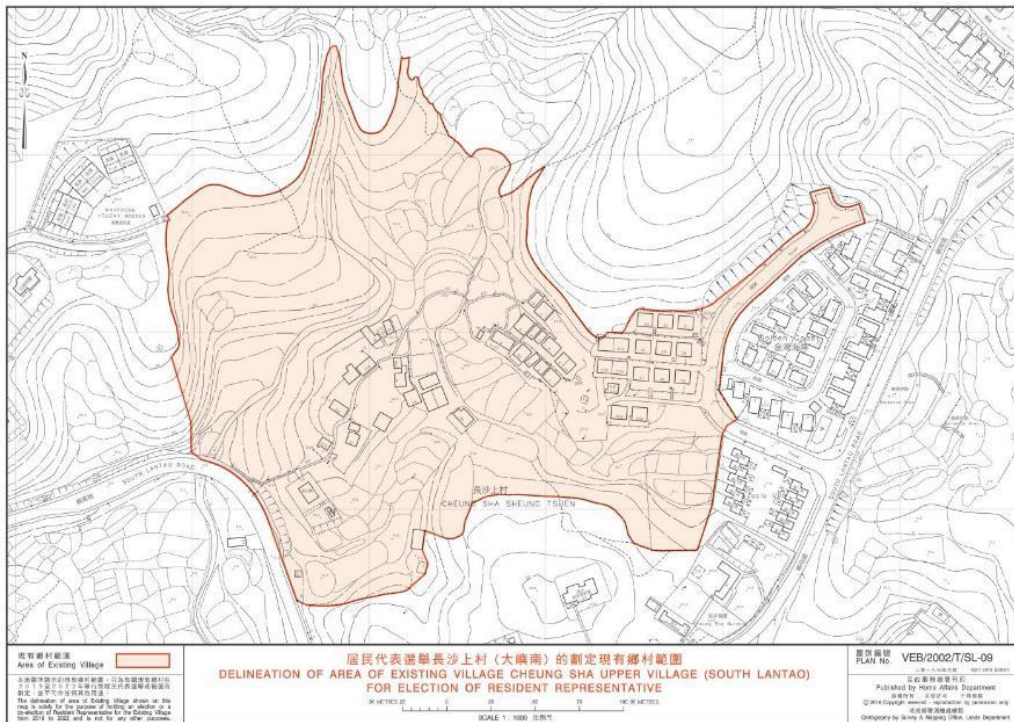


Plate 4.2: Cheung Sha Sheung Tsuen Current Village boundary<sup>265</sup>

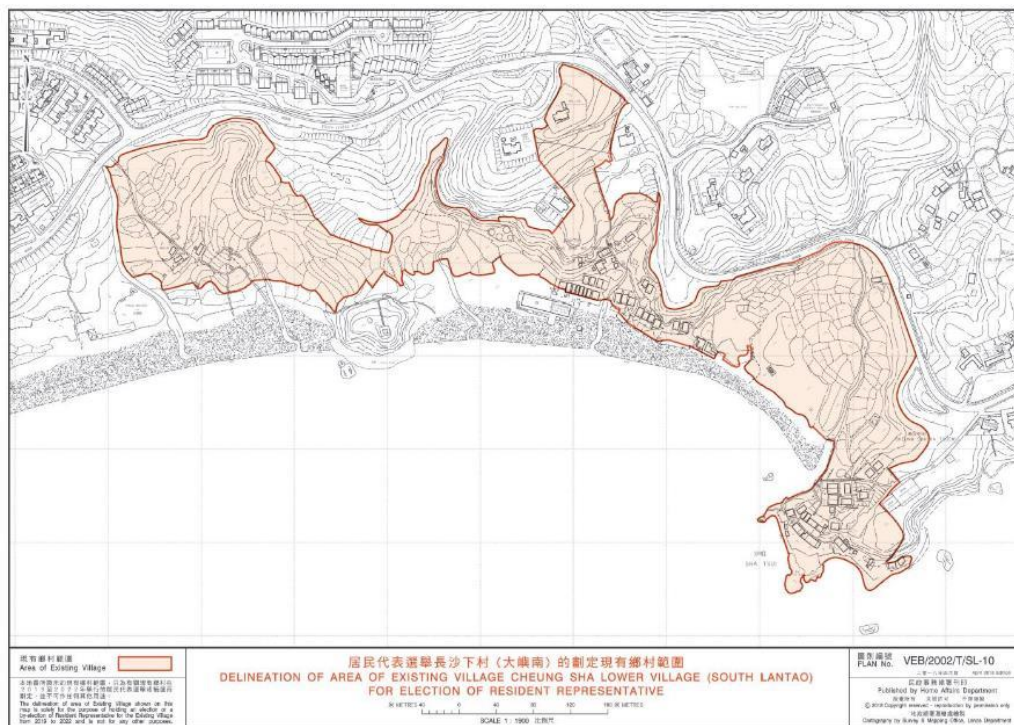


Plate 4.3: Cheung Sha Ha Tsuen Current Village boundary<sup>266</sup>

<sup>265</sup> Survey & Mapping Office, Lands Department, Cartography, 1:1000, plan no. VEB/2002/T/SL-09, 2018.

<sup>266</sup> Survey & Mapping Office, Lands Department, Cartography, 1:1900, plan no. VEB/2002/T/SL-10, 2018.



### 4.3 Historical Maps



Plate 4.4: Map published in 1905<sup>267</sup>

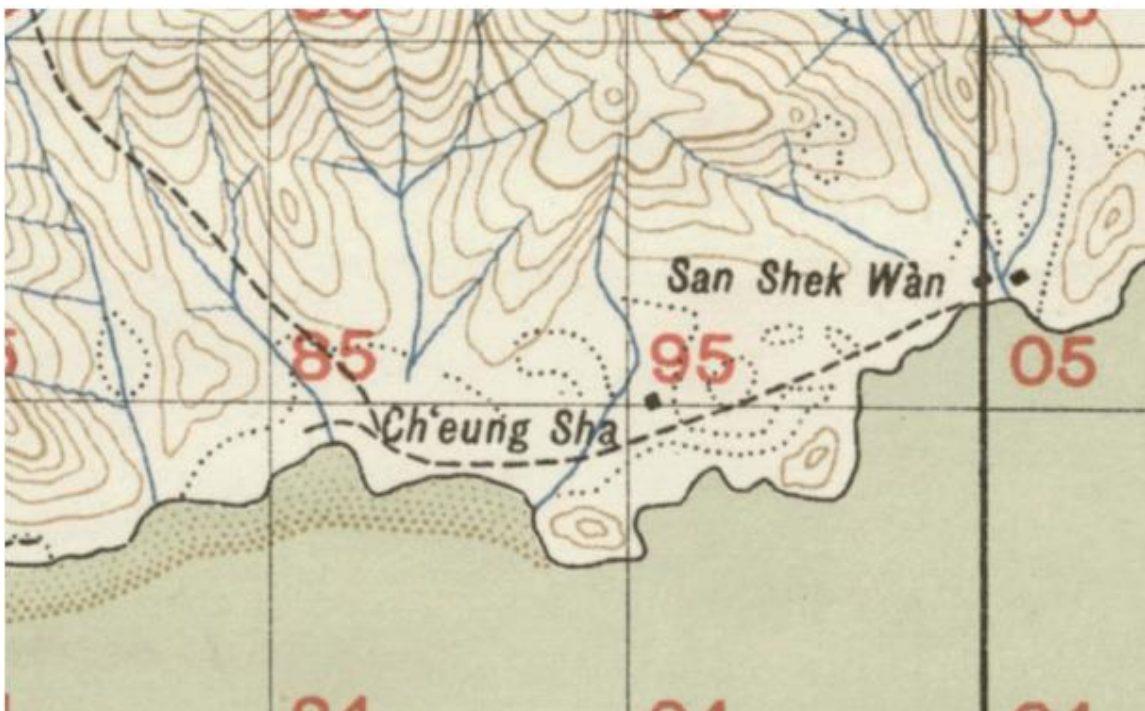


Plate 4.5: Map published in 1922<sup>268</sup>

<sup>267</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps – Ref.1905', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1905>

<sup>268</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1922>



Plate 4.6: Map published in 1928<sup>269</sup>



Plate 4.7: Map published in 1945<sup>270</sup>

<sup>269</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1928>

<sup>270</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1945>



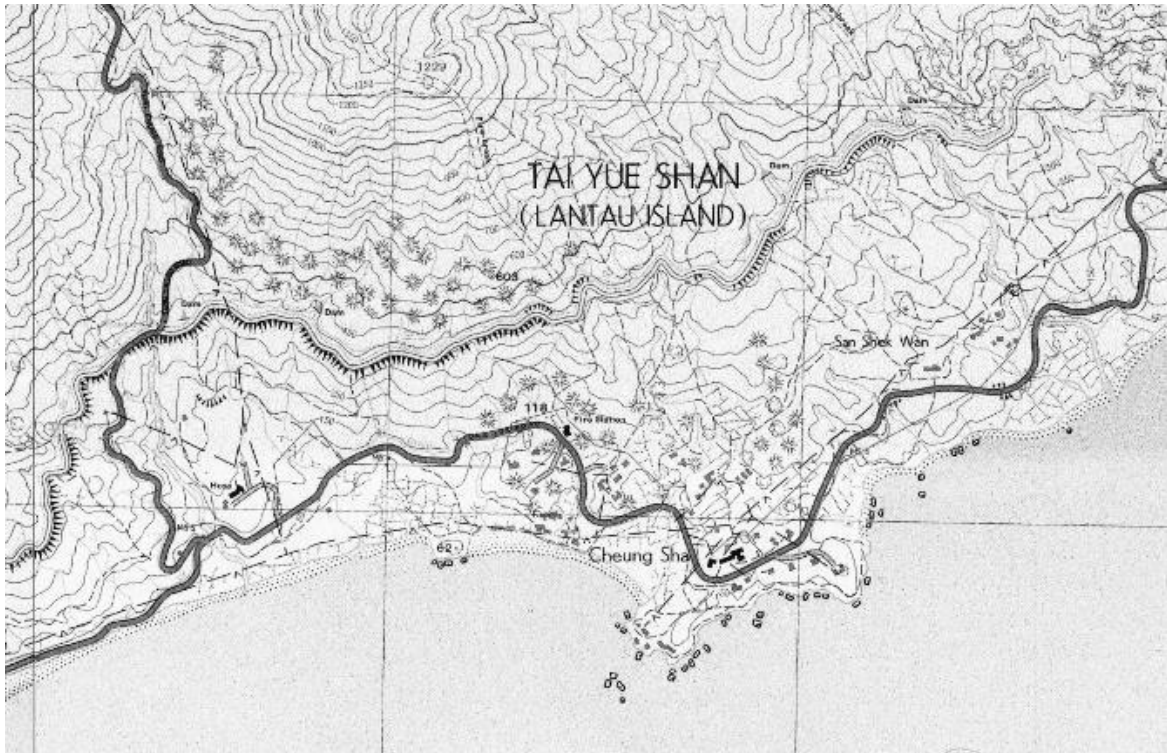


Plate 4.8: Map published in 1970<sup>271</sup>

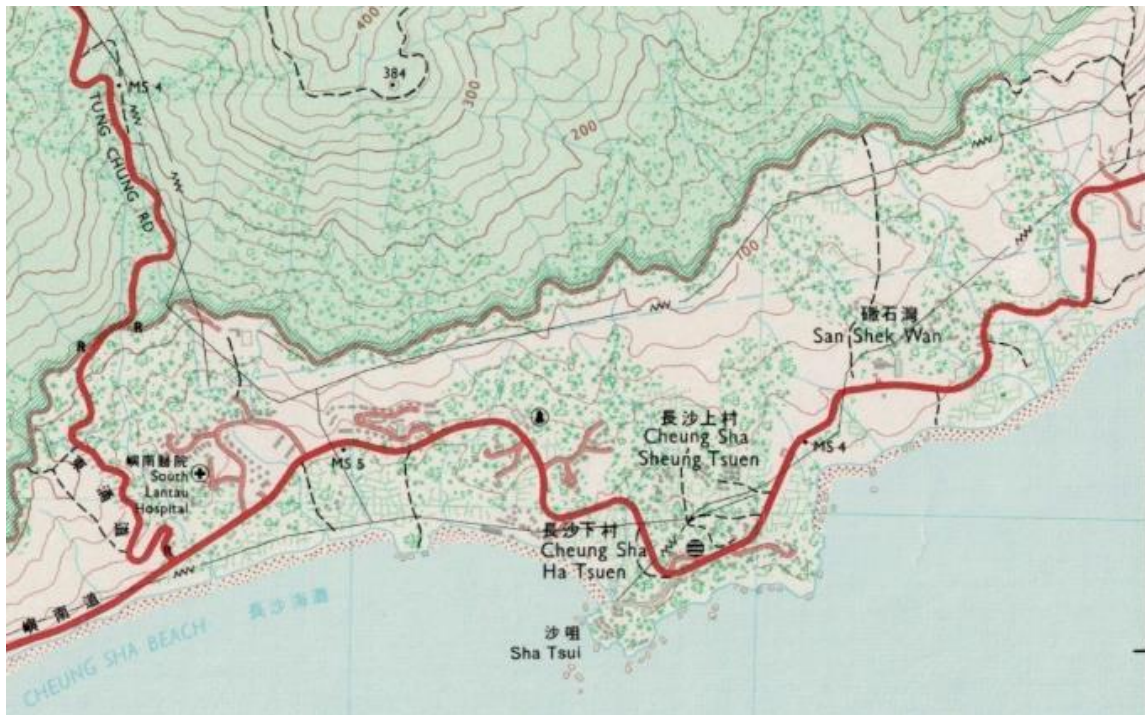


Plate 4.9: Map published in 1987<sup>272</sup>

<sup>271</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps L884 - Reference 1970.1', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1970.1>

<sup>272</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 10 Oct 2021. <https://www.hkmaps.hk/map.html?1987>

#### **4.4 Aerial Photographs**



Plate 4.10: Digital Aerial Photo taken in 1945. South Lantau Road had not yet been built and there were only villages and fields<sup>273</sup>.



Plate 4.11: Digital Aerial Photo taken in 1945 (close-up)<sup>274</sup>

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<sup>273</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-4113, Flying Height: 20000ft., Scale 1: 12000, Flight Date: 1945-11-11.

<sup>274</sup> Ibid.





Plate 4.12: Digital Aerial Photo taken in 1963. After the construction of South Lantau Road, Cheung Sha Sheung Tsuen and Cheung Sha Ha Tsuen were separated by the road<sup>275</sup>.



Plate 4.13: Digital Aerial Photo taken in 1963 (close-up)<sup>276</sup>

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<sup>275</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4230, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-24.

<sup>276</sup> Ibid.





Plate 4.14: Digital Aerial Photo taken in 1980. Many coastal villas have been completed successively as the traffic on South Lantau has been improved as shown at the bottom right of the picture. The large building complex in the center is the Leyburn Villas, which is under construction, and at the left are Miami Garden, Bahama Garden and Cheung Sha Villa (all under construction). The small building next to them at the left is the South Lantau Hospital opened in June 1960<sup>277</sup>.



Plate 4.15: Digital Aerial Photo taken in 1980 (close-up)<sup>278</sup>

<sup>277</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 32898, Flying Height: 5500ft., Scale 1: 11000, Flight Date: 1980-11-12.

<sup>278</sup> Ibid.



Plate 4.16: Digital Aerial Photo taken in 1993. More villas buildings have been completed as shown on the upper left of the picture. The buildings complex of the original South Lantau Hospital have not been demolished though it ceased operation in 1990<sup>279</sup>.



Plate 4.17: Digital Aerial Photo taken in 1993 (close-up)<sup>280</sup>

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<sup>279</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CN03492, Flying Height: 3000ft., Scale 1: 6000, Flight Date: 1993-05-28.

<sup>280</sup> Ibid.





Plate 4.18: Digital Aerial Photo taken in 2012<sup>281</sup>

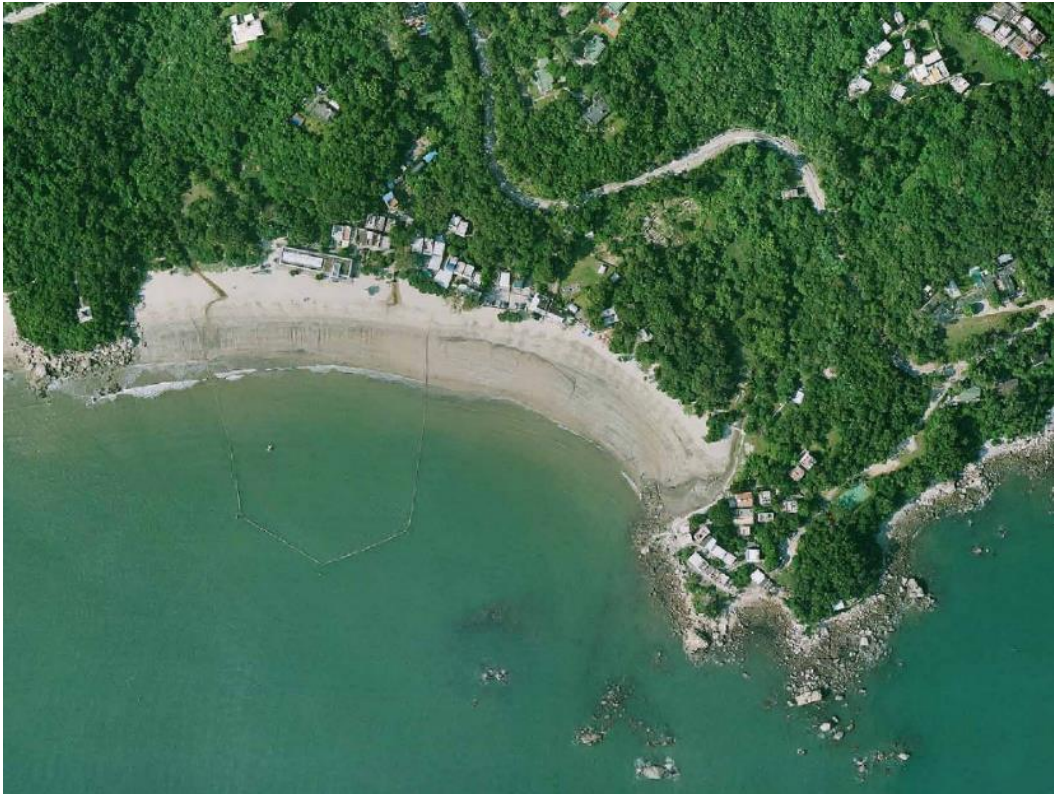


Plate 4.19: Digital Aerial Photo taken in 2012 (close-up)<sup>282</sup>

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<sup>281</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CS38175, Flying Height: 6000ft., Scale 1: 6000, Flight Date: 2012-09-17.

<sup>282</sup> Ibid.





Plate 4.20: Comparison between Plate 4.11 and 4.19, showing changes of Cheung Sha over nearly the past 60 years.

## **4.5 Village Life**

Coates and Hayes described the lack of farmland in Cheung Sha. Cheung Sha Sheung Tsuen had only 70 dau chung of paddy fields and Cheung Sha Ha Tsuen less than 30<sup>283</sup>. Among them, many were rented from people at Pui O who owned land in Cheung Sha<sup>284</sup>. Besides rice, sweet potatoes and Chinese onions were the main crops. Each village also had around 20 porkers. As night soil, which was used as fertilisers, was in short supply, the fields could not produce good harvests. Consequently, fishing and grass-cutting were the most important means of livelihood. Cheung Sha Sheung Tsuen and Ha Tsuen had 7 and 4 fishing boats respectively. The villagers caught shrimps and small fishes from March to August. The two villages also owned several sampans for transporting grass to Cheung Chau for sale. In the mid-1950s, two villagers of Cheung Sha Ha Tsuen worked on Hong Kong Island as coolies.

The two villages did not get along well during the 1950s. Disputes about grass-cutting rights deteriorated into acts of violence in 1953 and 1954<sup>285</sup>. *Wah Kiu Yat Po* (Overseas Chinese Daily News) reported that just before Kenneth Barnett, the head of New Territories Administration, and Austin Coates went to inspect South Lantau in 1955, someone set fire to few hundred piculs of grass, which worth more than \$400 at the time, in Cheung Sha Ha Tsuen<sup>286</sup>.



Plate 4.21: Paddy field of Cheung Sha in 1965. Several piculs of grass can be seen on the right side of the photo<sup>287</sup>.

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<sup>283</sup> Coates and Hayes did not mention the actual size of farmland for each unit of “dau chung” in their record at that time. According to the calculation of AFCD, 1 dau chung is equal to 674.5m<sup>2</sup> or 7,260 ft<sup>2</sup>.

Date of Visit: 10 Oct 2021. For details please see:

[https://www.afcd.gov.hk/english/agriculture/agr\\_loan/agr\\_loan\\_eref/agr\\_loan\\_eref\\_pay.html](https://www.afcd.gov.hk/english/agriculture/agr_loan/agr_loan_eref/agr_loan_eref_pay.html)

<sup>284</sup> Strickland, John, 2010, p. 93-94.

<sup>285</sup> Strickland, John, 2010, p. 94.

<sup>286</sup> 〈深入調查長洲各鄉〉，《華僑日報》，1955年1月16日。

<sup>287</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’,

Date of Visit: 10 Oct 2021. <https://www.youtube.com/watch?v=kwQa-MinBjQ&t=264s>





Plate 4.22: Cheung Sha Beach in 1957. It can be seen that several sampans were moored on the shore, and a fishing boat was operating near the shore on the right <sup>288</sup>.

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<sup>288</sup> Digital Repository, the University of Hong Kong, 'Cheung Sha Beach, Lantau Island',  
Date of Visit: 10 Oct 2021.  
<https://digitalrepository.lib.hku.hk/catalog/t148jd52d#?c=&m=&s=&cv=&xywh=-2540%2C-139%2C8884%2C2772>



#### **4.6 Folk Belief and Customs**

In terms of ritual, the two (villages also remain separated. There is a small Tin Hau Shrine in Cheung Sha Ha Tsuen, but villagers from Cheung Sha Sheung Tsuen prefer offering their roasted pig to the Tin Hau Temple in Pui O in the ‘pork division ritual’ every year on the 20<sup>th</sup> day of the first Lunar month. They also stop and pay respect to Pak Kung in their own village on their way back before dividing and sharing the pork. The village office now bears the cost of the roasted pig but Tsang Loi Shou recalled that the village used to raise sacrificial pigs communally. Each family took turns to look after the livestock for a month so the animal was called a ‘hundred-family pig’.

Pak Kung in Hakka culture refers to the earth god. Pak Kung guards all important places in the village such as the wells and particularly every village entrance. Pak Kung shrines are typically located by a large boulder or venerable banyan tree and the deity is represented by a smooth stone. In addition to the ‘pork division ritual’, villagers of Cheung Sha Sheung Tsuen also pay homage to their village Pak Kung on the last day and first day of the Lunar calendar. A vegetarian diet is strictly observed on the first day of the new year so that only tea, paper money, and vegetarian food are offered to the deity. The ritual procession starts with revering the Dai Pak Kung (main earth god) shrine (i.e. cultural heritage resource item CS-01-PA5) at the village entrance, then proceeds to the Pak Kung shrine of the well (CS-01-PA4) and eventually ends at the village exit where the two Pak Kung shrine (CS-01-PA3 & CS-01-PA2) there are honoured (refer to locations 1-4 marked on plate 4.23). Every family has a separated set of bowls and chopsticks reserved for the vegetarian food at Lunar New Year as well. On Lunar New Year’s Eve, the route of the ritual procession is reversed. It begins with the two Pak Kung shrines at the village exit and pays respect to other Pak Kung shrines in the village in a backward order. It was recorded that before the WWII Cheung Sha villagers would travel to Pui O to thank the local earth gods there for their protection last year<sup>289</sup>. Tsang Loi Shou remembered that Cheung Sha Sheung Tsuen used to plant pine trees as fuel for cooking and every family would prepare nin gou, the New Year rice cake in a gigantic wok on the New Year’s Day. As the rice cake was so huge, the steaming process would take a whole day to finish.

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<sup>289</sup> 梁炳華，2007年，頁219。



Plate 4.23: Ritual route of Cheung Sha Sheung Tsuen, illustrated by the research team in 2021.

## **4.7 Social Changes**

### *4.7.1 The Decline of Traditional Industries and Techniques*

In 1956, *Wah Kiu Yat Po* featured an article on a ‘natural beach was discovered in Cheung Sha, Lantau Island’<sup>290</sup>. The truth is that the native people have always made use of the seaside in their everyday life for processing of fish and agricultural products. For example, the South China Morning Post reported in 1961 that villagers dried peanuts and pineapples on the beach<sup>291</sup>. Reporter from the same newspaper witnessed Hakka women carried the sand away in their baskets as late as in 1973<sup>292</sup>. The news article did not tell its readers how the sand was used but the research team found out through interviews that villagers used it to sieve ground glutinous rice to make puffed rice cakes because ‘the sand was silky and smooth’. For Cheung Sha villagers nowadays, everyday life is still closely related to the sea. Since childhood, they would go to the beach for swimming, fishing, surfing, playing football or clam digging. Lower Cheung Sha Beach continues to be an important social space.



Plate 4.24: Cheung Sha Beach in 1957. Villagers drying out their stores on the beach<sup>293</sup>.

For changes of agricultural activities, as mentioned in Chapter 3.7.1 pineapple was introduced to Cheung Sha as a more profitable economic crop, but the scale of its cultivation was not as large as that of Pui O and Tong Fuk. According to the survey map of the Lands Department in the 1960s, the pineapple plantation areas in Cheung Sha mainly revolved around the Cheung Sha School and the foothills to the north of Cheung Sha Sheung Tsuen (see plate 4.25).

However, before the introduction of new commercial crops, agriculture of Cheung Sha had already begun to decline. In the late 1950s, the government's construction of South Lantau

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<sup>290</sup> 〈大嶼山長沙村發現天然海灘〉，《華僑日報》，1956年9月2日。

<sup>291</sup> ‘Lantau Development Making Rapid Progress’, South China Morning Post, 19 September, 1961.

<sup>292</sup> ‘Go Beachcombing at Cheung Sha’, South China Morning Post, 14 December, 1973.

<sup>293</sup> Digital Repository, the University of Hong Kong, ‘Cheung Sha Beach, Lantau Island’,

Date of Visit: 11 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/sx61hh292#?c=&m=&s=&cv=&xywh=-979%2C-143%2C5772%2C2841>



Road and Shek Pik Reservoir had a negative impact on the water conservancy and arable land. For example, in 1963, a village representative of Cheung Sha said that after the construction of the aqueducts of Shek Pik Reservoir, the agricultural land in the area lacked water for irrigation, and the land resumption arrangements for various projects made the cultivated land increasingly reduced its size<sup>294</sup>.

Although the government built a sand separation pond and connecting water pipes to Cheung Sha at the end of the same year to improve its water supply<sup>295</sup>, but some villagers said that shortage of irrigation water could still be seen in the village due to the impact of aqueducts in 1964. Moreover, the uncleaned land mud after the construction of aqueducts would flow in with the rainwater and flooded the farmland. The shortage on irrigation water together with the flooded land mud caused more than seven-tenths of the field of Cheung Sha uncultivated. What was more serious was that the Waterworks Office has blocked the water pipe that supplied freshwater to Cheung Sha with wooden plugs with unknown reason. Hence, not only was there a long-term shortage of water for irrigation, but also shortage on drinking water<sup>296</sup>. As a result, the water shortage in 1964 led to a crop failure of the agricultural activities in Cheung Sha. Compensation for crops set by the government for each dau chung of farmland was too low, which made the local villagers dissatisfied<sup>297</sup>.

Although the development of local agriculture has been lagging since the 1960s, villagers are accustomed to engaging in different types of sideline businesses to help make a living long ago due to the lack of farmland. The numerous construction projects in Cheung Sha (including South Lantau Road, buildings for engineering personnel engaged in the construction of Shek Pik Reservoir, etc.) also brought job opportunities other than farming to local villagers. For example, the village representative of Cheung Sha hoped that the government would employ villagers to carry out the project as much as possible when the local helipad was built in 1959<sup>298</sup>. The European engineers stationed in Cheung Sha later would hire locals to work as domestic helpers, which also reduced the dependence of local villagers on agriculture.

As with neighbouring villages, due to economic changes over the last few decades, farming has been abandoned. As eco-camping has become popular in recent years, some people have started to turn these abandoned plots into camping sites. Such operations are considered illegal and so far, none of the applications for change of land use have been approved by the Town Planning Board. Nevertheless, as of June 2022, such camp site businesses continue, together with thriving beachside restaurants and bars.

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<sup>294</sup> 〈大嶼南唐三村以引水道已建成 請兼顧灌溉水利〉，《華僑日報》，1963年8月18日。

<sup>295</sup> 〈獲助改善食水 長沙醫院前考慮建避風亭〉，《華僑日報》，1963年11月25日。

<sup>296</sup> 〈因建水塘影響 多處禾田失耕〉，《大公報》，1964年8月21日。

<sup>297</sup> 〈建輸水道影響禾稻失收 大嶼南農民不滿補償額〉，《大公報》，1964年11月3日。

<sup>298</sup> 〈決在長沙路旁興築 大嶼山直升機場〉，《華僑日報》，1959年12月16日。

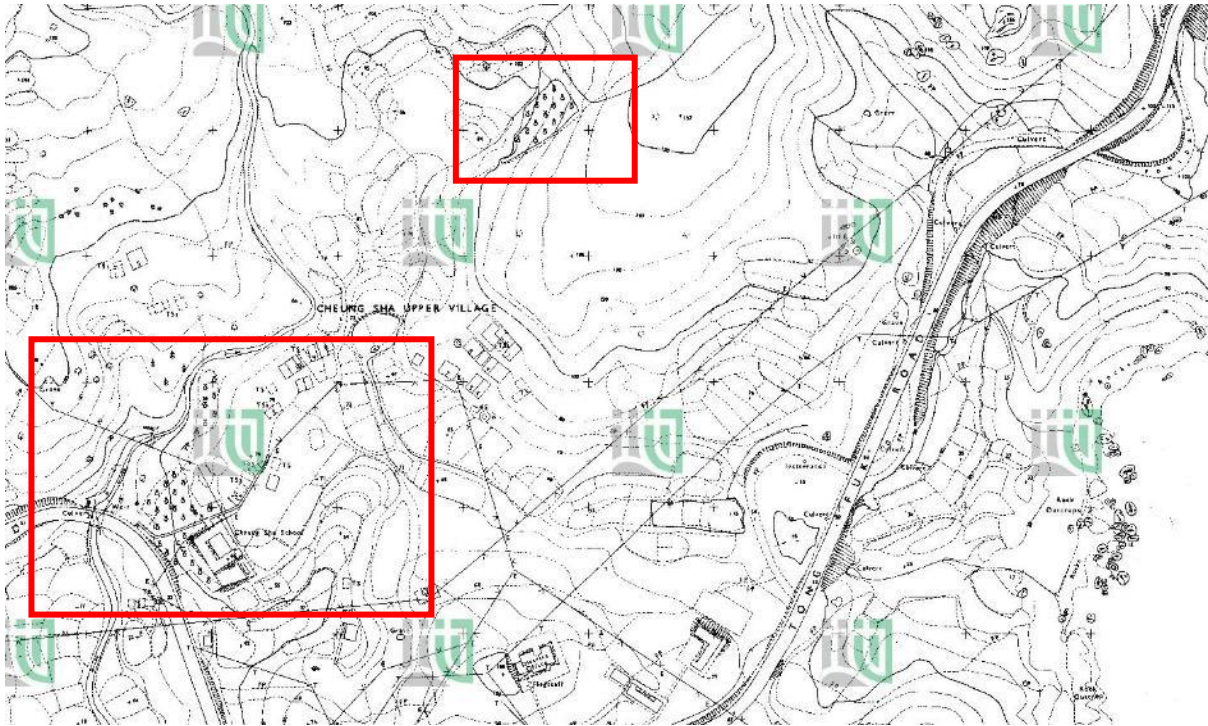


Plate 4.25: Area of pineapple plantation in Cheung Sha (Red frame) in 1969<sup>299</sup>



Plate 4.26: In 1965, the Hong Kong College Students Social Service Team was carrying pineapples produced by the village<sup>300</sup>.

<sup>299</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969.

<sup>300</sup> Youtube.com, '香港大專學生社會服務隊 Tai Yu Shan- Cheung Sha, Tong Fuk, Pui O Work Camp', Date of Visit: 11 Oct 2021. <https://www.youtube.com/watch?v=Mj8Yk9BRsOo>



Plate 4.27: In 1965, the Hong Kong College Students Social Service Team was carrying pineapples produced by the village <sup>301</sup>.

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<sup>301</sup> Ibid.



4.7.2 The Building of Connections between the Lantau and the greater Hong Kong Area

Even though Cheung Sha Beach was ‘rediscovered’ in the mid-1950s through the construction work of the Lantau Road, changes and developments did not follow right away. There was no bus service between Mui Wo and Cheung Sha until 1960 and fewer than 200 vehicles using the new roadway from Silvermine Bay via Cheung Sha to Shui Hau every year<sup>302</sup>. The research team believes that Cheung Sha was not a popular destination for local visitors before 1965. For example, Ng Ba Ling, an experienced hiker and traveller in Hong Kong, set foot in Cheung Sha as early as 1957 but he only mentioned the place very briefly in his travel guide published in 1965 with a few words ‘There is a motorway from Silvermine Bay Ferry Pier leading to Shek Pik Reservoir which passes through Pui O and Cheung Sha. These places have beaches for swimming.’<sup>303</sup> At that time, there was a river between Cheung Sha Ha Tsuen and the beach. Lacking any facility such as a changing room, swimmers had to wade across the stream which must have discouraged many local visitors. The Royal Hong Kong Yacht Club, however, held their summer regatta on Cheung Sha Beach<sup>304</sup>. Representatives from Cheung Sha Ha Tsuen had pleaded to the New Territories Administration for a bridge in 1960, stating that a child was drowned in the river during a flood in the past<sup>305</sup>, but to no avail. The bridge was eventually built by the Hong Kong College Students Social Service Team in 1965<sup>306</sup>. Wah Kiu Yat Po wrote that ‘the students have carried out the design, logistic work and decoration all by themselves’ while the government provided support by ‘lending vehicles and its Waterworks Office’s Cheung Sha Clubhouse as a campsite for the students’.

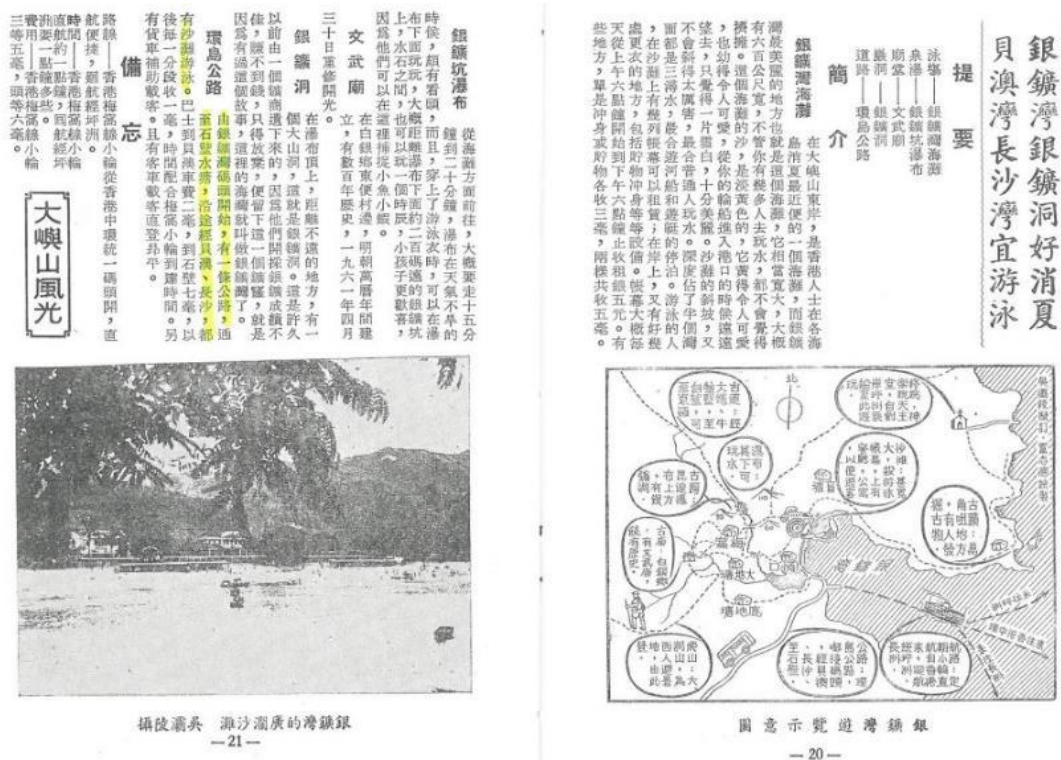


Plate 4.28: Cheung Sha mentioned in a travel guide published in 1965

<sup>302</sup> ‘Lantau Development Making Rapid Progress’, South China Morning Post, 19 September, 1961.

<sup>303</sup> 吳瀾陵：《新界風光》。（香港：華僑日報，1962年），頁21。

<sup>304</sup> ‘Cheung Sha Club Holds Regatta at Lantau’, South China Morning Post, 9 August, 1963.

<sup>305</sup> 〈嶼南長沙村民請築大龍坑跨河橋樑〉，《華僑日報》，1960年11月30日。

<sup>306</sup> 〈大專生服務隊為長沙下村居民築橋竣工〉，《華僑日報》，1965年7月27日。

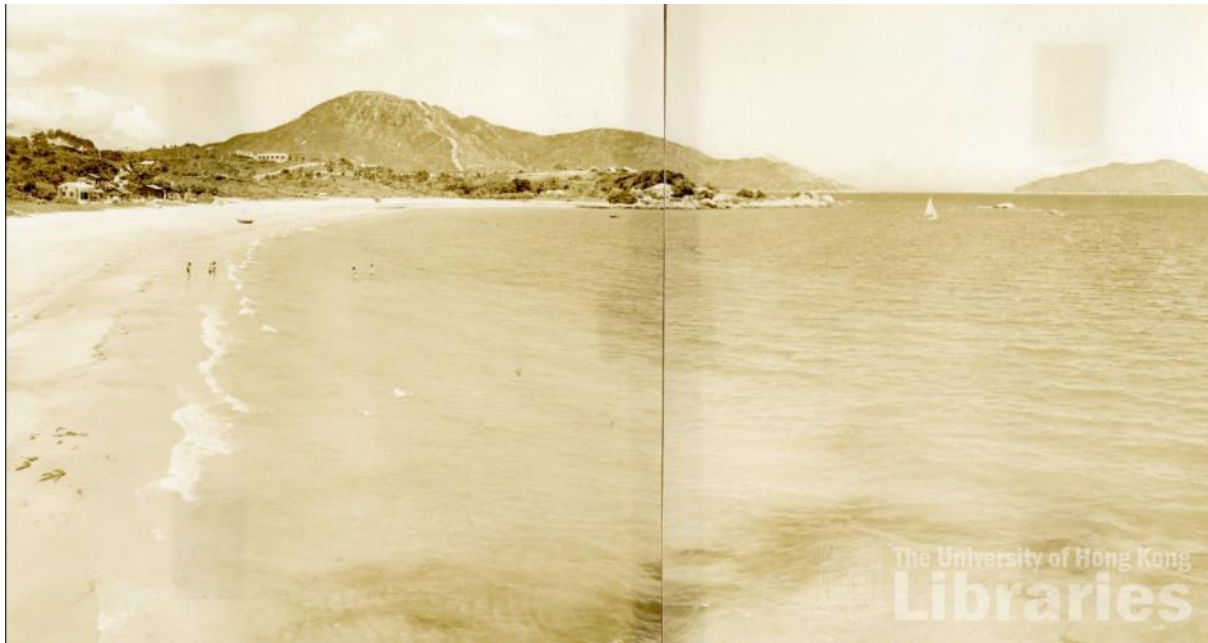


Plate 4.29: Cheung Sha Beach in 1963. A Western-style yacht can be spotted at the right hand side of the photo<sup>307</sup>.

From the time when the bridge was completed, the number of visitors to the beach has climbed up rapidly. *Ta Kung Pao* reported in 1967 that ‘Cheung Sha Beach is packed with bathers’ and ‘the authorities intended to enlist Cheung Sha Beach as a gazetted public beach.’<sup>308</sup> But that intention only materialised in 1976 when as many as 13 people were drowned at Cheung Sha Beach that July<sup>309</sup>. The severe casualties prompted the government to recruit 15 volunteer lifeguards and build watchtowers on the beach in August<sup>310</sup>. An open tender for public facilities such as restaurants and changing rooms was launched in December of the same year<sup>311</sup>. Nevertheless, the public beach rekindled deep-seated conflicts between the two villages in Cheung Sha. In 1988, three Cheung Sha Ha Tsuen residents appealed to the Legislative Council at that time on the construction of a building complex that included a public bathroom (the Lower Cheung Sha Beach Office) in front of their village. They accused the building would damage their village’s *fung shui* and most importantly, the government had ‘only consulted the Sheung Tsuen people who had nothing to do with this matter’<sup>312</sup>.

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<sup>307</sup> Digital Repository, the University of Hong Kong, ‘Cheung Sha Beach, Lantau Island’, Date of Visit: 11 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/4q77m382g#?c=&m=&s=&cv=&xywh=-3209%2C-2091%2C11274%2C6594>

<sup>308</sup> 〈大嶼山長沙海灘 昨天海浴者甚衆〉，《大公報》，1967年4月24日。

<sup>309</sup> 〈昨在大嶼山長沙海灘 失蹤泳客屍體浮起〉，《大公報》，1976年7月25日。

<sup>310</sup> 〈大嶼山長沙海灘 已有義務救生員〉，《大公報》，1976年8月22日。

<sup>311</sup> 〈大嶼山長沙海灘將建現代化海灘〉，《工商晚報》，1976年12月8日。

<sup>312</sup> 〈大嶼山長沙村民赴兩局 反對屋前建綜合大樓〉，《華僑日報》，1988年5月22日。



Plate 4.30: Cheung Sha Beach, 1978<sup>313</sup>.



Plate 4.31: Watchtower and Lower Cheung Sha Beach Office, 1991<sup>314</sup>.

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<sup>313</sup> Hong Kong Memory, 'Cheung Sha Beach, Lantau Island', Date of Visit: 11 Oct 2021.

[https://www.hkmemory.hk/collections/hkplaces/All\\_Items/images/201107/t20110722\\_42203.html?f=search&t=search\\_datas.jsp&path=channelid=230719|searchword=CHEUNG+SHA+BEACH|keyword=CHEUNG+SHA+BEACH](https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42203.html?f=search&t=search_datas.jsp&path=channelid=230719|searchword=CHEUNG+SHA+BEACH|keyword=CHEUNG+SHA+BEACH)

<sup>314</sup> Hong Kong Memory, 'Cheung Sha Beach, Lantau Island', Date of Visit: 11 Oct 2021.

[https://www.hkmemory.hk/collections/hkplaces/All\\_Items/images/201107/t20110722\\_42212.html?f=search&t=search\\_datas.jsp&path=channelid=230719|searchword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3D%272128%27%29|keyword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3D%272128%27%29|cssTab=0|templet=search\\_result\\_all\\_cht.jsp](https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42212.html?f=search&t=search_datas.jsp&path=channelid=230719|searchword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3D%272128%27%29|keyword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3D%272128%27%29|cssTab=0|templet=search_result_all_cht.jsp)



As Cheung Sha Beach became popular with the general public, the whole district was turned into a new residential area with many luxury villas. Since 1965, the administration has auctioned off many plots of government land in Cheung Sha for private residential development. Four plots were auctioned in 1965<sup>315</sup> followed by three more auctioned in 1978<sup>316</sup> and ten plots of lands were auctioned in the single year of 1979<sup>317</sup>. Many big corporations such as The Hongkong and Shanghai Banking Corporation Limited (HSBC) and Swire Pacific Limited have purchased these properties and still use them as recreational facilities for their employees. In 1977, The Hongkong and Yaumati Ferry Company Limited and Hang Lung Development Company Limited built 90 semi-detached two-storey country villas with tennis courts, swimming pools and clubhouses on one of the sites, which are known as Leyburn Villas today<sup>318</sup>. Many residents of Leyburn Villas were Europeans and Americans but since the Tsing Ma Bridge was inaugurated in 1997, some returning emigrants, Japanese, Brazilians and mainlanders moved in. Leyburn Villas may sound like any other luxury villas in Cheung Sha but the research team is convinced that it exemplifies the existing multiculturalism in South Lantau. For example, residents will decorate the villas together at various festive occasions. In Halloween, they set up a bouncy castle in the tennis court for celebration. To this date, there are more non-Chinese residents in Cheung Sha than any other South Lantau villages.



Plate 4.32: Leyburn Villas' Christmas decoration in 2017<sup>319</sup>

<sup>315</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。

<sup>316</sup> 〈大嶼山長沙地區三幅住宅地開投〉，《大公報》，1978年6月17日。

<sup>317</sup> 〈大嶼山長沙官地今日在大會堂拍賣〉，《華僑日報》，1979年1月23日。

<sup>318</sup> 'New Lantau Project', South China Morning Post, 18 June, 1977.

<sup>319</sup> Google Maps, Date of Visit: 11 Oct 2021. [https://www.google.com.hk/maps/place/麗濱別墅/@22.2368001,113.9522554,3a,75y/data=!3m8!1e2!3m6!1sAF1QipOSs9Hz7MEAAaI3frnmZUD-LLeGOR\\_Y0iXrOG\\_to!2e10!3e12!6shttps:%2F%2Flh5.googleusercontent.com%2Fp%2FAF1QipOSs9Hz7MEAAaI3frnmZUD-LLeGOR\\_Y0iXrOG\\_to%3Dw203-h114-k-no!7i1920!8i1080!4m7!3m6!1s0x3401582a1f12592b:0x1d2f91f7a23f8ed8!8m2!3d22.2368028!4d113.9522552!14m1!1BCgIqARICEAI?hl=zh-TW](https://www.google.com.hk/maps/place/麗濱別墅/@22.2368001,113.9522554,3a,75y/data=!3m8!1e2!3m6!1sAF1QipOSs9Hz7MEAAaI3frnmZUD-LLeGOR_Y0iXrOG_to!2e10!3e12!6shttps:%2F%2Flh5.googleusercontent.com%2Fp%2FAF1QipOSs9Hz7MEAAaI3frnmZUD-LLeGOR_Y0iXrOG_to%3Dw203-h114-k-no!7i1920!8i1080!4m7!3m6!1s0x3401582a1f12592b:0x1d2f91f7a23f8ed8!8m2!3d22.2368028!4d113.9522552!14m1!1BCgIqARICEAI?hl=zh-TW)



Plate 4.33: Sports Renting Shops, Shek Ko Pui, photo taken by the research team in 2021.



Plate 4.34: Beachside restaurants, Shek Ko Pui, photo taken by the research team in 2021.



Plate 4.35: Camping Sites between Sha Tsui & Shek Ko Pui, photo taken by the research team in 2021.



## **4.8 Built Environment and Community Facilities**

### **4.8.1 Built Environment**

#### ***4.8.1.1 Village Layout and Dwelling Type***

This section focuses on the built environment of Cheung Sha Ha Tsuen in response to the strong interaction of its village setting and the surrounding environment. Village layout and built environment of Cheung Sha Ha Tsuen was developed in response to extreme weather along the coast such as waves and flooding during typhoons. Besides a specially built stone embankment with in-built drainage system, platforms and terraces connect individual village dwellings, from the higher points of the village stepping down towards the rocky coast. Some platforms are smaller and have typically only one house built on it. All platforms face the sea and are linked by a complex path system. The remaining space on the platforms serves as a communal space for the inhabitants. Daily interactions happen on these platforms which strengthen the social connection between villagers.

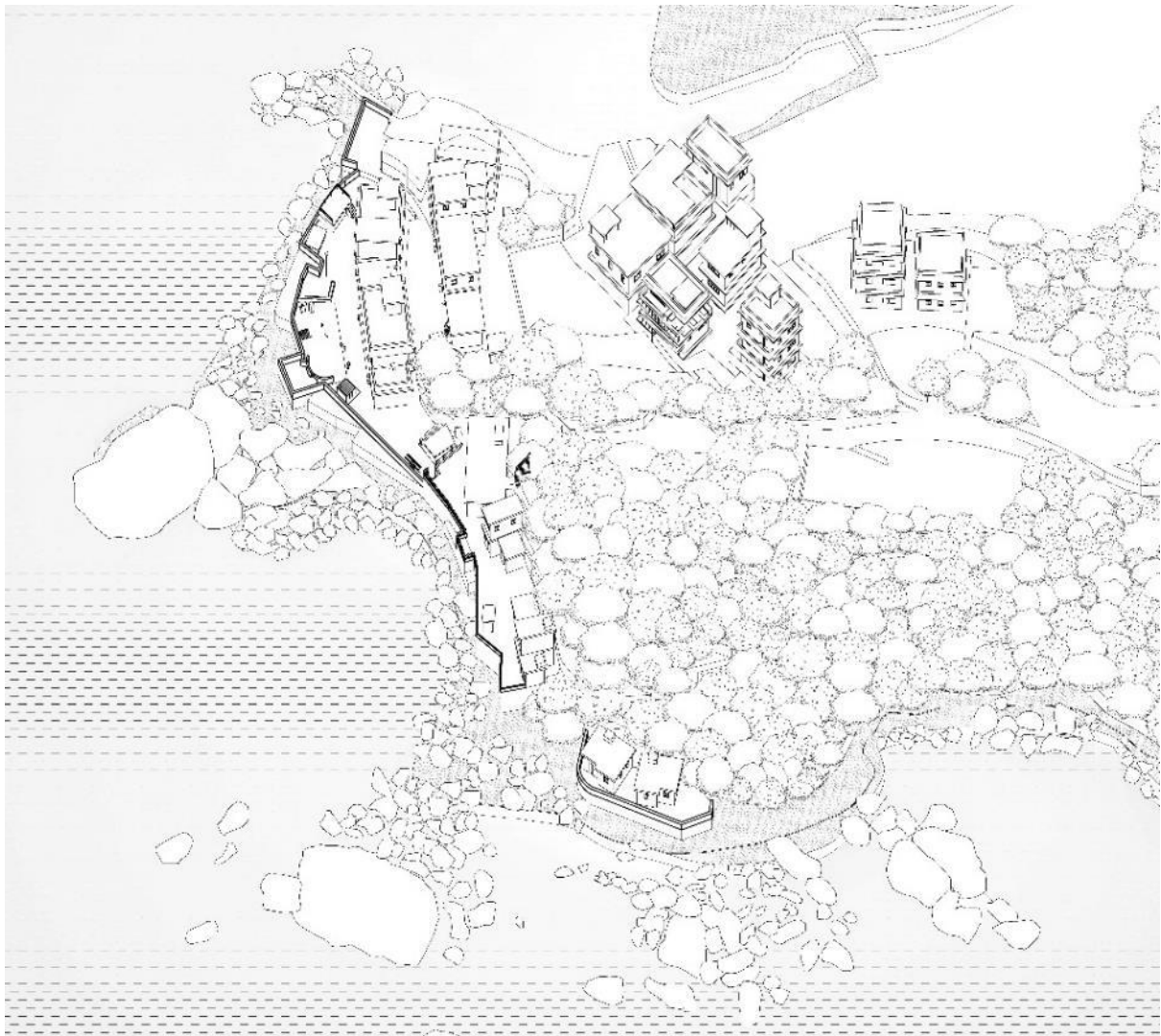


Plate 4.36: Coastal embankment and connected platforms at Sha Tsui, Cheung Sha Ha Tsuen, illustrated by the research team in 2020.



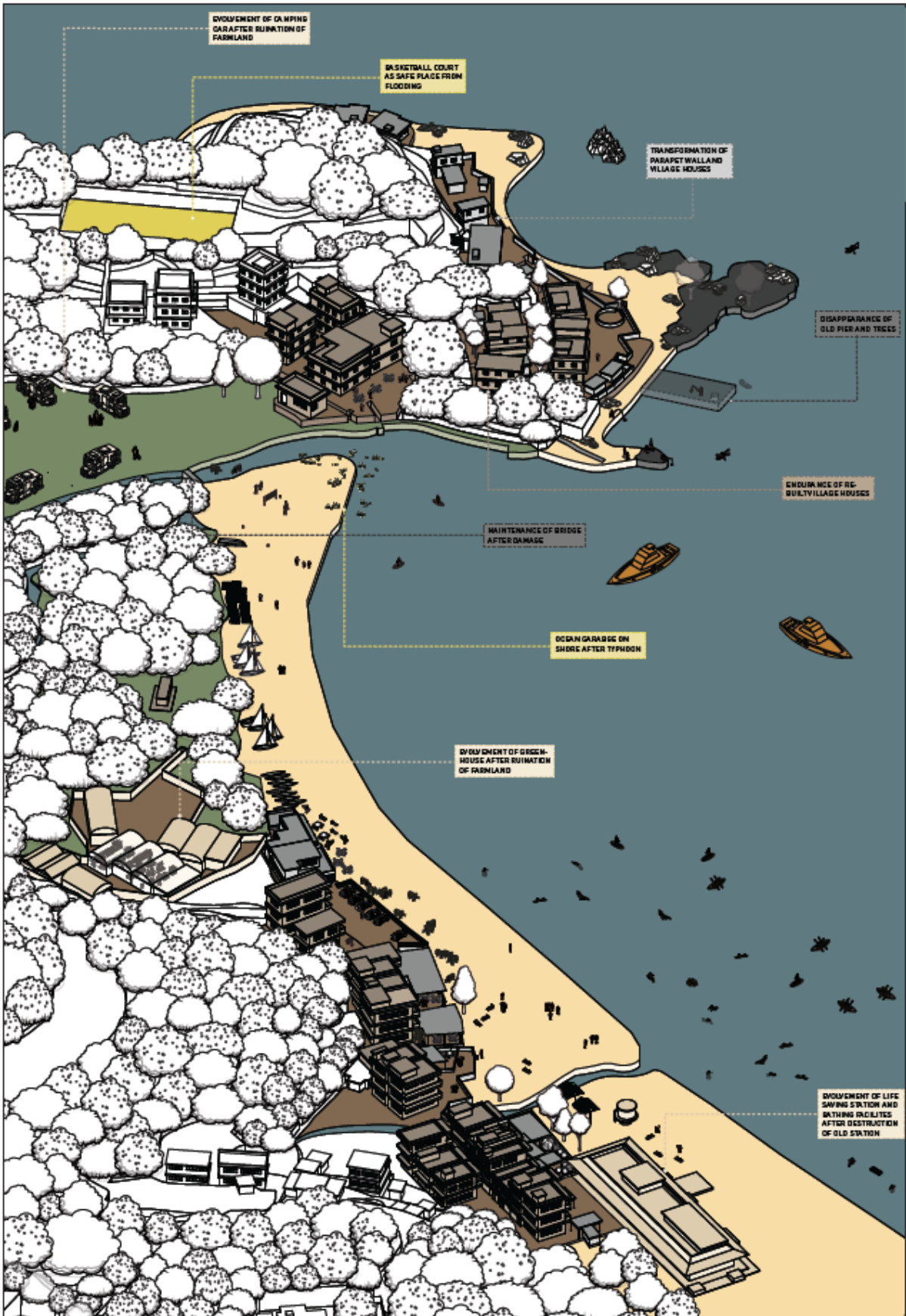


Plate 4.37: Village layout and setting of Cheung Sha Ha Tsuen, with Sha Tsui at the top and Shek Ko Pui at the bottom, illustrated by the research team in 2020.



Plate 4.38: Stone embankment along the coast, photo taken by the research team in 2021.



Plate 4.39: Connections between platforms, photo taken by the research team in 2021.



Tsang Loi Shou repeatedly stressed that the shore is dangerous during interviews. His advice is probably based on his lived experience as a long-time Cheung Sha resident. Typhoon Mary took five feet of sand from the beach when it struck Hong Kong in 1960<sup>320</sup>. In 1983, a 12-foot wave hit Cheung Sha, causing one death and two swimmers went missing<sup>321</sup>. Every year during the summer months, typhoons brought severe floods to Cheung Sha, damaging buildings and paddy fields. The inclement weather has prompted improvements in construction techniques in Cheung Sha. Earlier houses built with wood and mudbricks were easily destroyed and damaged in the typhoon season. With the help of the government, most houses in the village are now built with concrete and are more resilient to typhoons. We can generally tell the age of the houses by their height. The one-storey and two-storey buildings are mostly built before the Small House Policy of 1972.

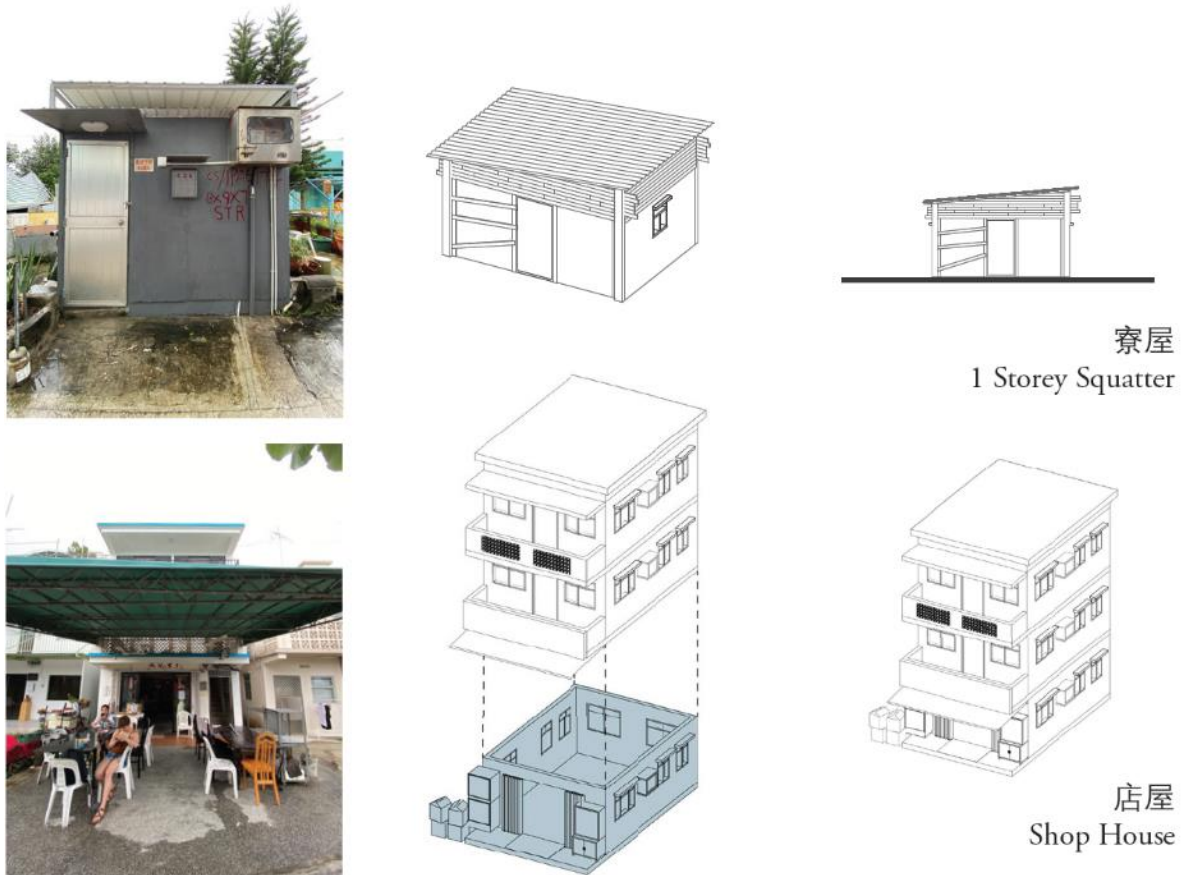
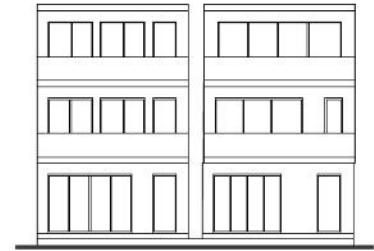
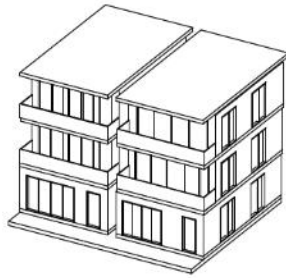
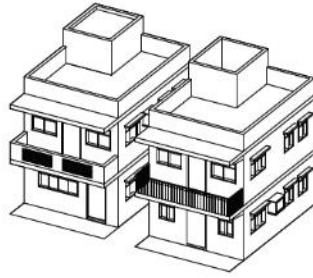


Plate 4.40: Different building types of Cheung Sha Ha Tsuen, photographed and illustrated by the research team in 2020.

<sup>320</sup> 'Lantau Development Making Rapid Progress', South China Morning Post, 19 September, 1961.

<sup>321</sup> 〈大嶼山長沙及塘福海灘巨浪高達十二呎〉，《香港工商日報》，1983年6月27日。





混凝土村屋  
1 to 3 Storeys Concrete Village House

Plate 4.41: Different building types of Cheung Sha Ha Tsuen, photographed and illustrated by the research team in 2020.

#### 4.8.1.2 Two Main Clusters for Personnel Engaged in the Construction of the Shek Pik Reservoir

Except for the two settlements of Cheung Sha Sheung Tsuen and Cheung Sha Ha Tsuen (see plate 4.42, purple and yellow areas), the research team found that many European engineers lived in quarters and worked in offices (see plate 4.42, the red and green areas) located in Cheung Sha when the Shek Pik Reservoir was built during the 1950s and 1960s, forming two building clusters that were distinct from the traditional villages but also influenced each other. These Europeans would hire locals to work as domestic helpers, as Tsang Loi Shou told us that his father used to work as the gardener in the chief engineer's house.

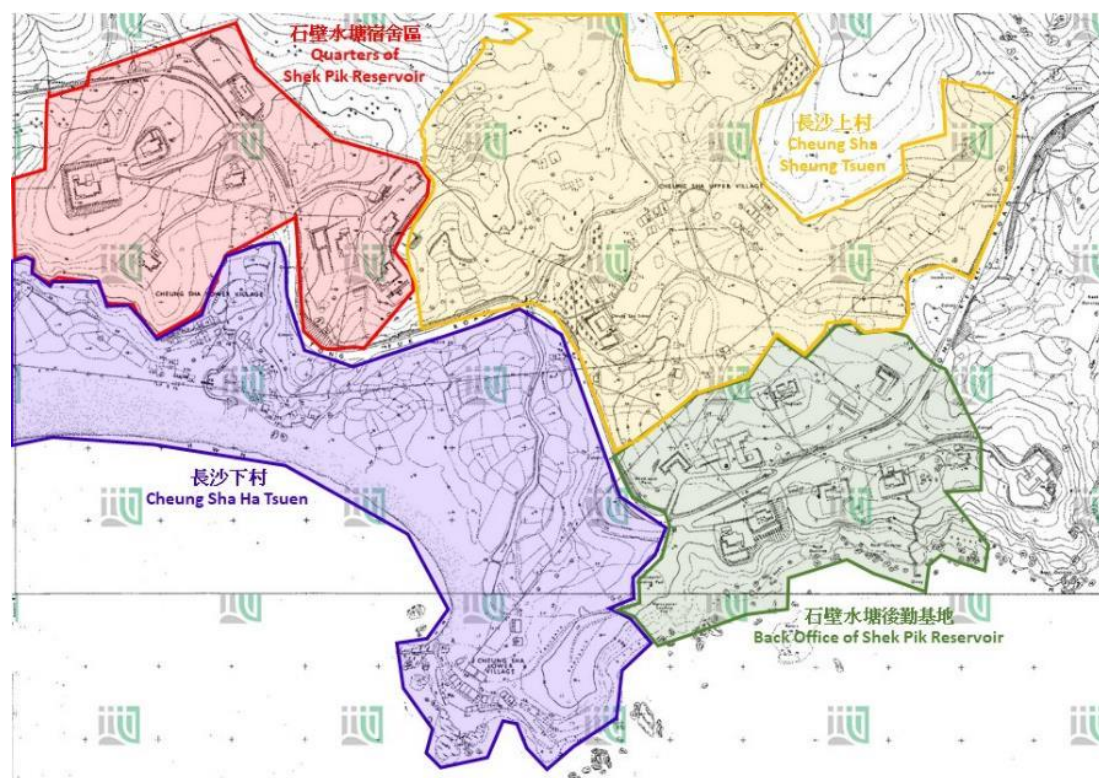


Plate 4.42: The four settlements and building clusters in Cheung Sha, namely staff quarters of Shek Pik Reservoir (red), back office of Shek Pik Reservoir (green), Cheung Sha Sheung Tsuen (yellow) and Cheung Sha Ha Tsuen (purple). Illustrated by the research team in 2022, base map taken from Lands Departments' 1960s map<sup>322</sup>.

There were nine main buildings in the quarters area. Apart from the eight buildings used for residential purposes, the last one was used as a public space, which was mainly a bar room for engineers<sup>323</sup>. According to the government's land sales records<sup>324</sup> and a list of civil servants' holiday facilities<sup>325</sup>, six of the quarters were built in 1959, and it is estimated that the construction years of the remaining buildings should not be too different. From the 1960s to the present, there is not much difference in the floor plans of the nine buildings (see plate 4.43). A brief introduction of individual buildings can be found in the following table:

<sup>322</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969 and No. 225-SE-A, 1967.

<sup>323</sup> 〈增強大嶼山消防救護 長沙設消防所並派駐救護車〉，《華僑日報》，1966年8月15日。

<sup>324</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。

<sup>325</sup> Civil Service Bureau, 'List of Holiday Home Facilities for Civil Servants', Date of Visit: 11 Oct 2021. [https://www.csb.gov.hk/hkgcsb/doclib/0409annex\\_e1.pdf](https://www.csb.gov.hk/hkgcsb/doclib/0409annex_e1.pdf)

	<b>Current Name and Address<sup>326</sup></b>	<b>Year Built</b>	<b>Brief</b>
1	No. 47A South Lantau Road	1959 (by estimation)	The original Shek Pik Reservoir Chief Engineer's Quarter, owned by the government, is separated from Nos. 47B, 47C and 47 by a low fence. It has not been allocated as holiday bungalows for civil servants at the same time with Nos. 47B, 47C and 47, with its current use unknown.
2	Cheung Sha Government Holiday Bungalow No. 8 No. 47B South Lantau Road	1959	Owned by the government, in 1968 it was allocated as holiday bungalows for civil servants, each of which can accommodate families of no more than eight people. Each house has a living room, dining room, two bedrooms, kitchen and bathroom <sup>327</sup> .
3	Cheung Sha Government Holiday Bungalow No. 9 No. 47C South Lantau Road	1959	
4	Cheung Sha Government Holiday Bungalow No. 6 No. 47 South Lantau Road	1959	
5	No. 49 South Lantau Road	1959	Crown land auctioned by the government on 30 April, 1965 <sup>328</sup> . Currently, the owners of No. 49 South Lantau Road and No. 51 Cheung Sha are unknown, and the trademark of Dairy Milk International is printed outside the gate of No. 50 Cheung Sha. No. 51 Cheung Sha is suspected to be vacant.
6	Cheung Lo No. 50 Cheung Sha	1959	
7	No. 51 Cheung Sha	1959	
8	Water Supplies Department Quarter No. 52 South Lantau Road	1959 (by estimation)	Owned by the government and now has the words "W.S.D Quarters" printed on the outside of the gate.
9	Cheung Sha Fire Station No. 33 South Lantau Road	1950s to 1960s	Originally a bar room for engineers when the Shek Pik Reservoir was built, and was briefly changed to the clubhouse of Cheung Sha Waterworks Office after the works of Shek Pik Reservoir. The building was converted into a fire station in 1966 <sup>329</sup> .

In view of the fact that the above-mentioned building cluster was the living area of engineers when the Shek Pik Reservoir was built, they would be included in the List of Cultural Heritage Resources of Chapter 4.11 as a whole with their outstanding group value, except the current Changsha Fire Station, which is listed separately due to its unique development.

<sup>326</sup> Refers to names shown in the GEOINFO Map, Date of Visit: 11 Oct 2021.

<https://www.map.gov.hk/gm/map/>

<sup>327</sup> 'Lantau Holiday Homes for Govt Officers', South China Morning Post, 19 November, 1968.

<sup>328</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。

<sup>329</sup> 〈增強大嶼山消防救護 長沙設消防所並派駐救護車〉，《華僑日報》，1966年8月15日。



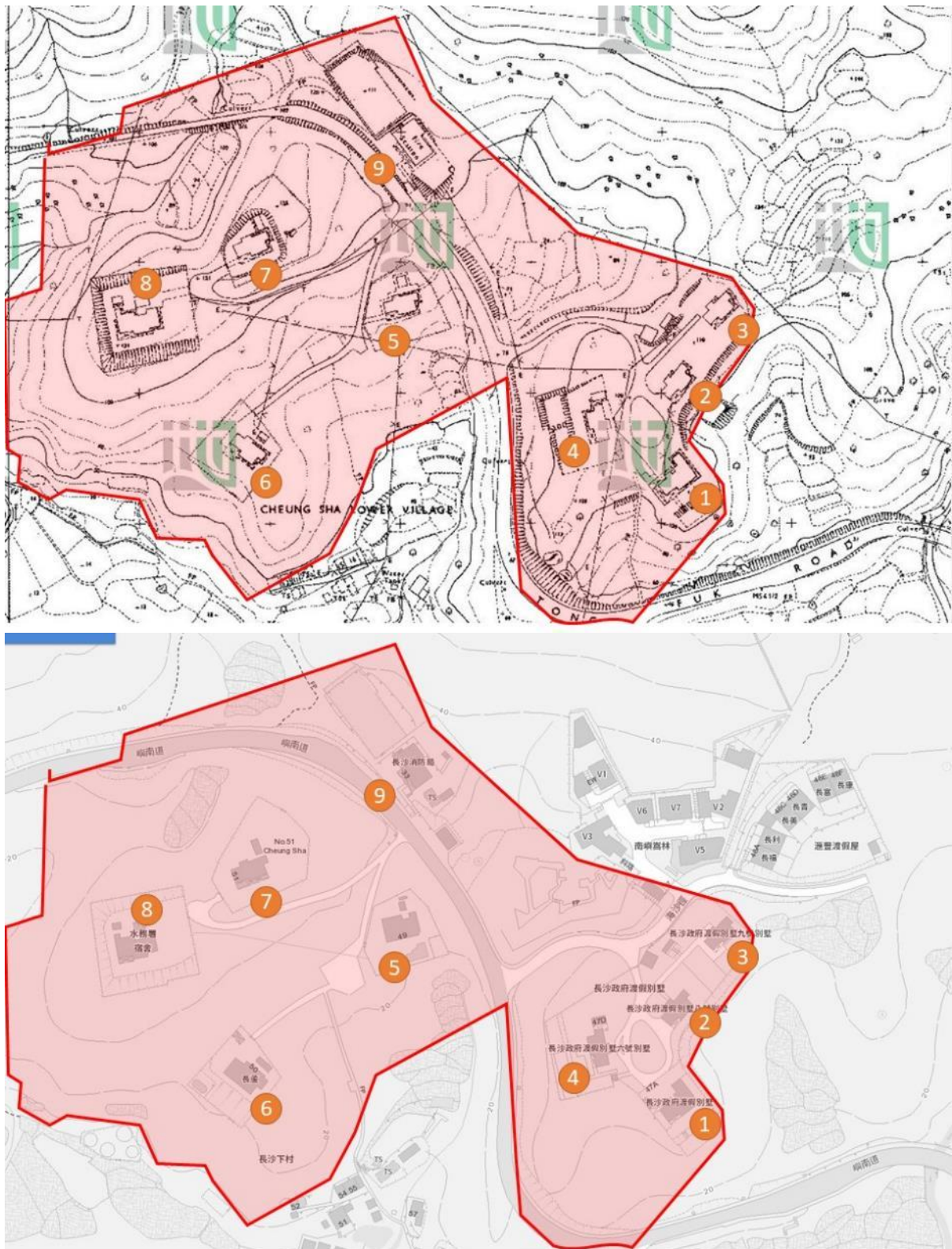


Plate 4.43: Comparison of the quarters area of Shek Pik Reservoir between the 1960s (top) and the current (bottom) map, illustrated by the research team in 2022, base map taken from Lands Departments' map of the 1960s and 2022<sup>330</sup>.

<sup>330</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969.





Plate 4.44: No. 47A South Lantau Road in 2016<sup>331</sup>



Plate 4.45: No. 47B South Lantau Road (Cheung Sha Government Holiday Bungalow No. 8) in 2018<sup>332</sup>

<sup>331</sup> Google Maps : 〈長沙政府渡假別墅〉, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/place/長沙政府渡假別墅/@@22.2359169,113.9566759,134m/data=!3m1!1e3!4m5!3m4!1s0x340157812a19a997:0x716ae3ccc7c8baf718m2!3d22.2359169!4d113.9566759?hl=zh-TW>

<sup>332</sup> Ibid.





Plate 4.46: No. 47C South Lantau Road (Cheung Sha Government Holiday Bungalow No. 9) in 2019<sup>333</sup>



Plate 4.47: No. 47 South Lantau Road (Cheung Sha Government Holiday Bungalow No. 6) in 2019<sup>334</sup>

<sup>333</sup> Ibid.

<sup>334</sup> Ibid.





Plate 4.48: No. 49 South Lantau Road in 2021<sup>335</sup>

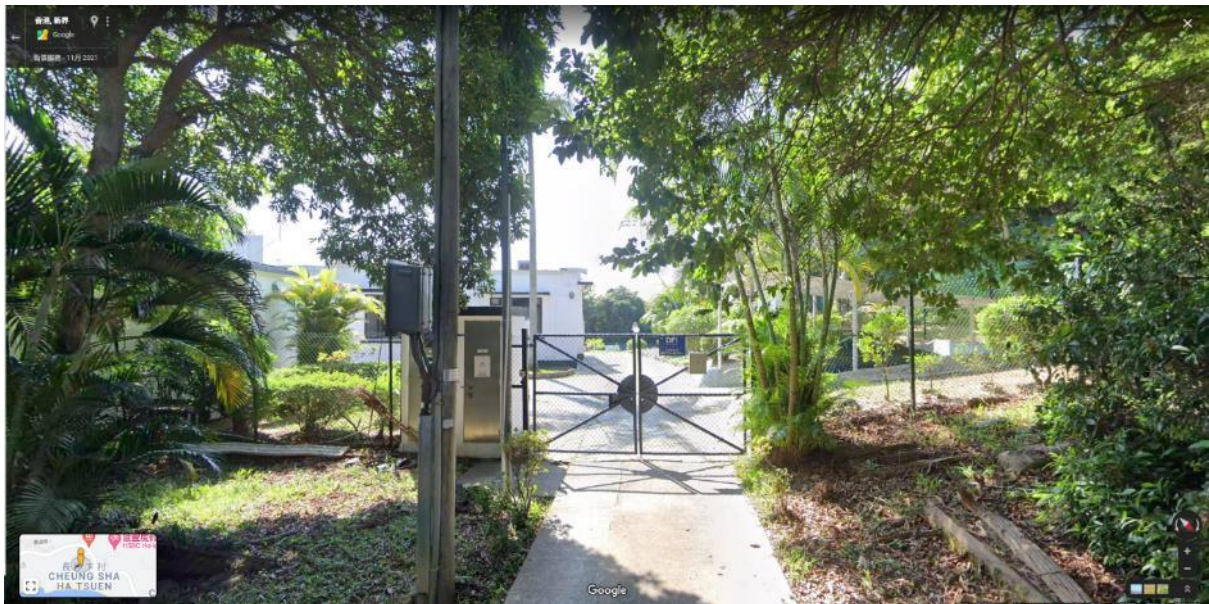


Plate 4.49: No. 50 Cheung Sha (Cheung Lo) in 2021<sup>336</sup>

<sup>335</sup> Google Maps, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/@22.2358836,113.9553663,3a,75y,53.13h,88.29t/data=!3m6!1e1!3m4!1s0TJtdBAUg5S8H925IuM2uw!2e0!7i16384!8i8192?hl=zh-TW>

<sup>336</sup> Google Maps, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/@22.2356728,113.9550302,3a,75y,248.27h,72.33t/data=!3m6!1e1!3m4!1ss0U2L9aL2djgydLhaWIYsQ!2e0!7i16384!8i8192?hl=zh-TW>





Plate 4.50: No. 51 Cheung Sha in 2021<sup>337</sup>



Plate 4.51: No. 52 South Lantau Road (W.S.D Quarter) in 2021<sup>338</sup>



Plate 4.52: No. 33 South Lantau Road (Cheung Sha Fire Station) in 2016<sup>339</sup>

<sup>337</sup> Google Maps, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/@22.236157,113.9547285,3a,52.1y,58.53h,88.51t/data=!3m6!1e1!3m4!1siydTENS6NBzvgY9p8Mu00g!2e0!7i16384!8i8192?hl=zh-TW>

<sup>338</sup> Google Maps, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/@22.2358836,113.9553663,3a,75y,53.13h,88.29t/data=!3m6!1e1!3m4!1s0TJtdBAUg5S8H925IuM2uw!2e0!7i16384!8i8192?hl=zh-TW>

<sup>339</sup> Google Maps, Date of Visit: 12 Oct 2021.

<https://www.google.com.hk/maps/@22.236469,113.955676,3a,75y,12.1h,99.84t/data=!3m6!1e1!3m4!1sAuOoXcsxDLdTKUiXKxpBnw!2e0!7i13312!8i6656?hl=zh-TW>

According to Tsang Loi Shou and other Cheung Sha elders, the Back Office of Shek Pik Reservoir mainly included the District Office of Cheung Sha and the engineer's office building clusters, with a total of 11 main buildings. The Land Committee and several surveyors stationed in the office, which can handle the surveying work of Shek Pik Reservoir's recovery and application of residential land relatively quickly<sup>340</sup>, while the engineer offices were scattered in different buildings in the zone, but villagers could not recall the purpose of each building in detail. The most impressive thing was that the parking lot of the chief engineer's office at that time would hold different types of building materials, as well as daily necessities and food for the engineers' daily life, such as Trappist Dairy brand milk.

The research team did not have much information to cite the construction year of this area. According to the later government land sales records<sup>341</sup>, one of the buildings was built in 1959, and the District Office of Cheung Sha was established in 1960. It is estimated that the construction years of the remaining buildings should not be far off. Since the 1960s, six of the 11 buildings have been demolished (see Figure 4.53). A brief introduction of individual buildings can be found in the following table:

	<b>Current Name and Address<sup>342</sup></b>	<b>Year Built</b>	<b>Brief</b>
1	Lantau South Divisional Police	1950s to 1960s	Most likely it was the chief engineer's office as it is close to the helipad <sup>343</sup> . The building clusters were conveyed to the Marine Police Division Headquarters of the Outlying Islands in 1971. Although the building is currently marked as "Lantau South Divisional Police Headquarters", according to the research team's site visit in September 2021, the building is in a semi-derelict state, and a sign has been posted at the building entrance instructing visitors who need police assistance to call the South Lantau Police Station in Mui Wo.
2	Headquarters		
3	No. 45 South Lantau Road		
4	District Office of Cheung Sha (Demolished)	1960	The District Office of Cheung Sha was established in 1960, with the Land Committee and several surveyors stationed in the office. The tender of the land where the three buildings located was awarded to Huge Choice Group Limited (parent company: Dynamic Triumph Limited) on 25 Feb 2019 <sup>344</sup> , and the buildings are now demolished.
5	Engineer's Office (Demolished)	1950s to 1960s	
6			
7	Engineer's Office (Demolished)		

<sup>340</sup> 〈大嶼山東南公路月底進行擴寬〉，《華僑日報》，1960年3月21日。

<sup>341</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。

<sup>342</sup> Refers to names shown in the GEOINFO Map, <https://www.map.gov.hk/gm/map/>

<sup>343</sup> 〈大嶼山醫院揭幕 免費為石壁水塘工友及鄉民服務〉，《華僑日報》，1971年11月3日。

<sup>344</sup> 'Tender awarded for site on Lantau Island', The Government Press Releases, 25 February, 2019, Date of Visit: 12 Oct 2021. <https://www.info.gov.hk/gia/general/201902/25/P2019022500659.htm?fontSize=1>



	Current Name and Address <sup>342</sup>	Year Built	Brief
8		1950s to 1960s	There is no clear record of the relevant use of the two buildings. The tender of the land where the two buildings located was awarded to Golden United Development Limited (parent company: Leap Up Investments Limited) on 16 August, 2017 <sup>345</sup> , and the buildings are now demolished.
9	No. 40 South Lantau Road	1950s to 1960s	There is no clear record of the relevant use, nor any record of land sales for reference. The building is still being used, probably for residential purpose.
10	Ching Yuen No. 39 South Lantau Road	1959	Crown land auctioned by the government on 30 April, 1965 <sup>346</sup> . Currently, the trademark of Hongkong Land is printed outside the gate of the building. The ruins of a jetty can be found at the inshore area of the land.
11	Engineer's Office (Demolished) No. 38 South Lantau Road	1950s to 1960s	After the completion of the Shek Pik Reservoir, the building was used as quarters for staff of the Water Supplies Department on duty during the typhoon season from May to October every year. During the rest of the year, the department turns it into a holiday bungalow for staff <sup>347</sup> . The tender of the land where the buildings located was awarded to Danford Development Limited (parent company: Sino Land Company Limited) on 5 Dec 2018 <sup>348</sup> , and the building is now demolished.

Although the above-mentioned building cluster was the office area for engineers when the Shek Pik Reservoir was constructed, its group value was significantly affected as the area has become fragmented due to different development projects. Therefore, the research team would list the three remaining items, including a group of buildings. (Lantau South Divisional Police Headquarters) and two individual buildings (No. 39 South Lantau Road and No. 40 South Lantau Road) separately in the List of Cultural Heritage Resources in Chapter 4.11.

<sup>345</sup> 'Tenders awarded for business site and residential site', The Government Press Releases, 16 August, 2017, Date of Visit: 12 Oct 2021. <https://www.info.gov.hk/gia/general/201708/16/P2017081600704.htm?fontSize=1>

<sup>346</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。

<sup>347</sup> Civil Service Bureau, 'List of Holiday Home Facilities for Civil Servants', Date of Visit: 12 Oct 2021. [https://www.csb.gov.hk/hkgcsb/doclib/0409annex\\_e1.pdf](https://www.csb.gov.hk/hkgcsb/doclib/0409annex_e1.pdf)

<sup>348</sup> 'Tender awarded for site on Lantau Island', The Government Press Releases, 5 December, 2018, Date of Visit: 12 Oct 2021. <https://www.info.gov.hk/gia/general/201812/05/P2018120500730.htm?fontSize=1>



Plate 4.53: Comparison of the back office area of Shek Pik Reservoir between the 1960s (top) and the current (bottom) map, illustrated by the research team in 2022, base map taken from Lands Departments' map of the 1960s and 2022<sup>349</sup>.

<sup>349</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969 and No. 225-SE-A, 1967.





Plate 4.54: Lantau South Divisional Police Headquarters in the 2000s<sup>350</sup>

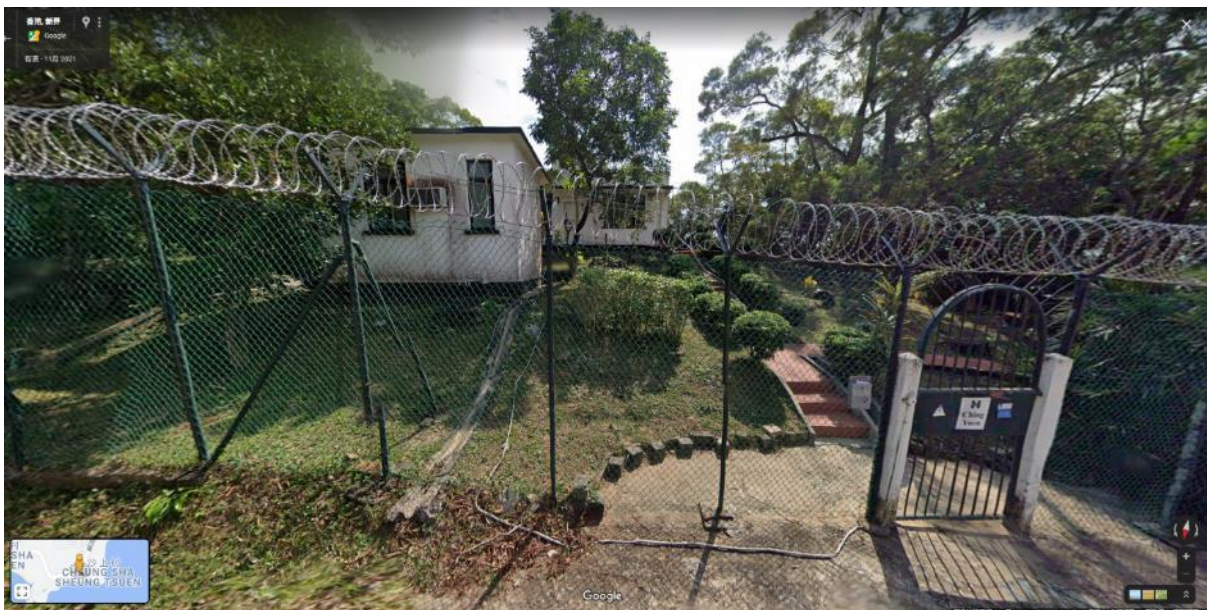


Plate 4.55: No. 39 South Lantau Road (Ching Yuen) in 2021<sup>351</sup>

<sup>350</sup> Hkitalk.net, Date of Visit: 12 Oct 2021. <https://www.hkitalk.net/HKiTalk2/thread-68274-1-1.html>

<sup>351</sup> Google Maps, Date of Visit: 12 Oct 2021.  
[https://www.google.com.hk/maps/@22.2339588,113.9608636,3a,90y,165.5h,81.17t/data=!3m6!1e1!3m4!1svCkdRbhs4\\_9dr8-Rj\\_1Okgl2e0!7i16384!8i8192?hl=zh-TW](https://www.google.com.hk/maps/@22.2339588,113.9608636,3a,90y,165.5h,81.17t/data=!3m6!1e1!3m4!1svCkdRbhs4_9dr8-Rj_1Okgl2e0!7i16384!8i8192?hl=zh-TW)



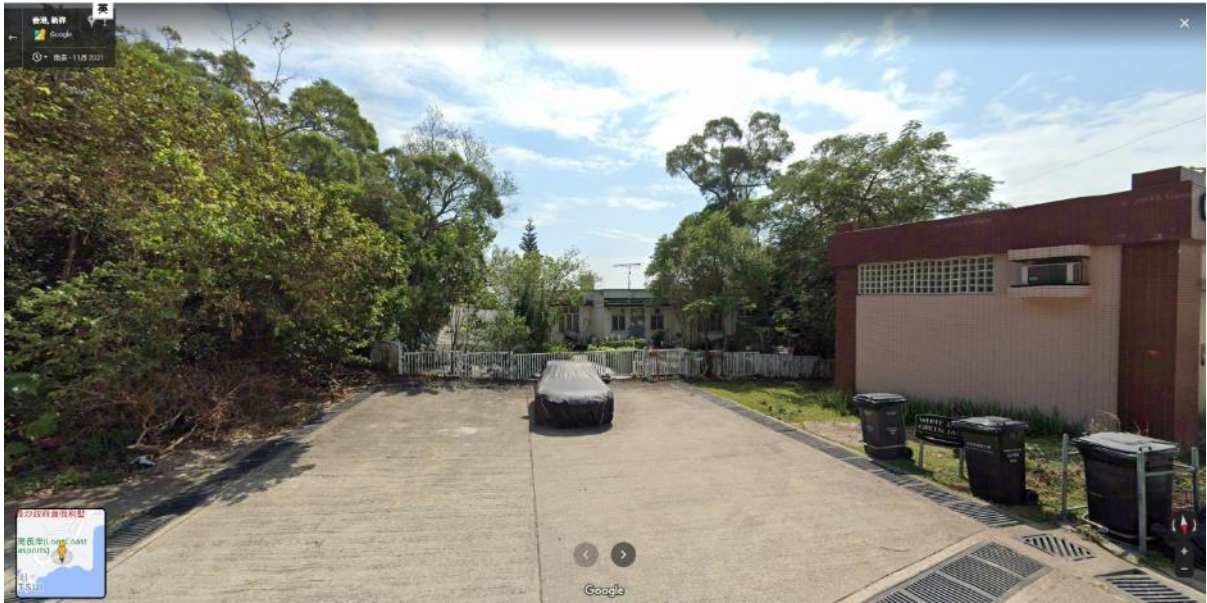


Plate 4.56: No. 40 South Lantau Road in 2021<sup>352</sup>



Plate 4.57: Aerial photo of Cheung Sha Beach in 1972. The setting of the Back Office of Shek Pik Reservoir can clearly be seen in the photo<sup>353</sup>.

<sup>352</sup> Google Maps, Date of Visit: 12 Oct 2021.

[https://www.google.com.hk/maps/@22.2339812,113.960522,3a,71.1y,187.65h,88.92t/data=!3m6!1e1!3m4!1s-TVKMi2x\\_rNptrXOQawRYg!2e0!7i16384!8i8192?hl=zh-TW](https://www.google.com.hk/maps/@22.2339812,113.960522,3a,71.1y,187.65h,88.92t/data=!3m6!1e1!3m4!1s-TVKMi2x_rNptrXOQawRYg!2e0!7i16384!8i8192?hl=zh-TW)

<sup>353</sup> Multimedia Information System, Hong Kong Public Libraries, 'Cheung Sha, Lantau Island', Date of Visit: 12 Oct 2021. <https://reurl.cc/veml6N>



## 4.8.2 Community Facilities

### 4.8.2.1 Government Institutions

As Cheung Sha is conveniently located at the centre of South Lantau Road, the government placed many public facilities such as a District Office, a fire station and the Marine Police Division Headquarters of the Outlying Islands there since the 1960s.

The District Office of Cheung Sha was established in 1960. It was an earlier government administrative organ in the region to replace the former Land Office in Mui Wo. The Cheung Sha Office was a new single-storey long concrete structure building. The Land Committee and several surveyors stationed in the office, which can handle the surveying work of Shek Pik Reservoir's recovery and application of residential land relatively quickly<sup>354</sup>. The office building has been demolished in 2021.



Plate 4.58: District Office of Cheung Sha in 1960<sup>355</sup>

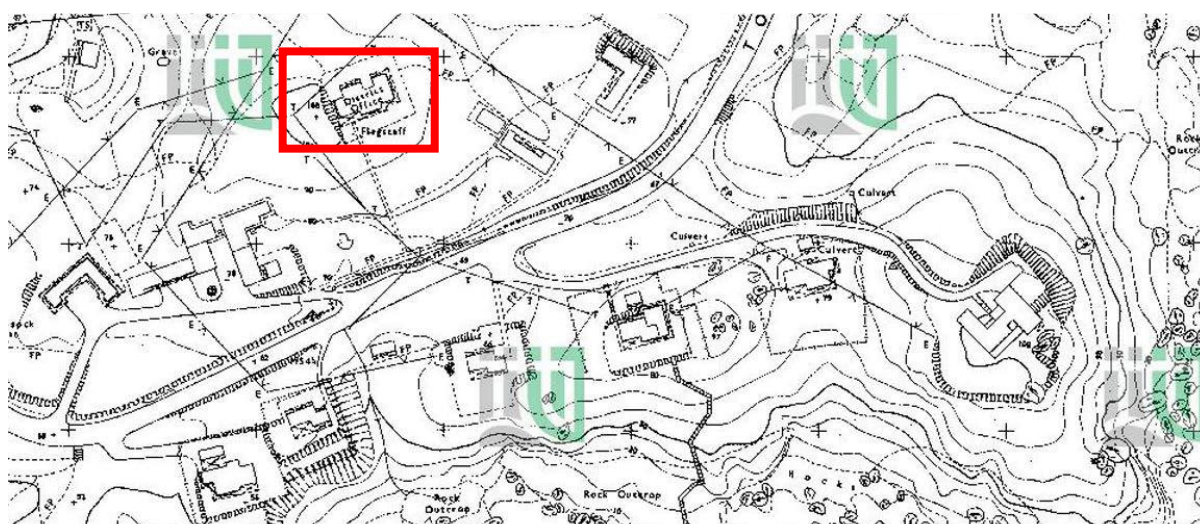


Plate 4.59: Location of District Office of Cheung Sha (Red frame) in 1969<sup>356</sup>

<sup>354</sup> 〈大嶼山東南公路月底進行擴寬〉，《華僑日報》，1960年3月21日。

<sup>355</sup> Ibid.

<sup>356</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969.

Originally the building of Cheung Sha Fire Station was used as a bar room for engineers when the Shek Pik Reservoir was built. Due to the growing development of the South Lantau area in the 1960s, the building was converted into a fire station in 1966 (the building was briefly changed to the clubhouse of Cheung Sha Waterworks Office after the completion of Shek Pik Reservoir)<sup>357</sup>. Facilities at that time included an office building, a staff quarter and wireless phones<sup>358</sup>. The garage next to the fire station was built in 1969, with a width of about 20 feet, a depth of about 18 feet, and a height of about 12 feet<sup>359</sup>. The fire station is still operating today.

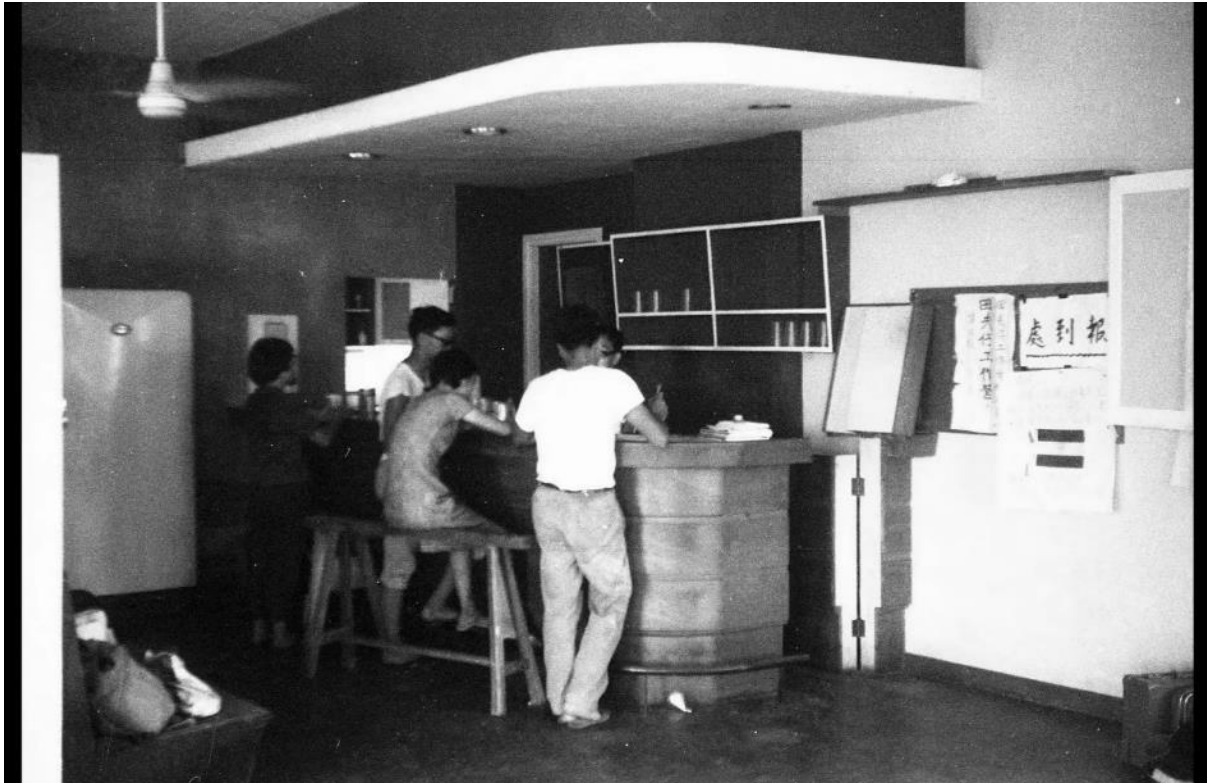


Plate 4.60: The old building of Cheung Sha Fire Station in 1965. The building was handed over to the Waterworks Office by the engineer of Shek Pik Reservoir at that time and changed its use to become a clubhouse of the Waterworks Office<sup>360</sup>.

<sup>357</sup> 〈大埔與大嶼南分別建消防局〉，《香港工商日報》，1966年5月7日。

<sup>358</sup> 〈增強大嶼山消防救護 長沙設消防所並派駐救護車〉，《華僑日報》，1966年8月15日。

<sup>359</sup> 〈大嶼長沙消防局 配合發展建車房〉，《華僑日報》，1969年7月27日。

<sup>360</sup> Youtube.com, '香港大專學生社會服務隊 Tai Yu Shan- Cheung Sha, Tong Fuk, Pui O Work Camp', Date of Visit: 13 Oct 2021. <https://www.youtube.com/watch?v=Mj8Yk9BRsOo>





Plate 4.61: Interior of the old building of Cheung Sha Fire Station in 1965<sup>361</sup>



Plate 4.62: Side View of the old building of Cheung Sha Fire Station in 1965<sup>362</sup>

<sup>361</sup> Ibid.

<sup>362</sup> Youtube.com, '香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp', Date of Visit: 13 Oct 2021. <https://www.youtube.com/watch?v=kwQa-MinBjQ&t=264s>



Plate 4.63: The old building of Cheung Sha Fire Station in 1965<sup>363</sup>



Plate 4.64: Cheung Sha Fire Station in 2016<sup>364</sup>

<sup>363</sup> Youtube.com, 'HKCSSST Cheng Sha Work Camp', Date of Visit: 13 Oct 2021.  
<https://www.youtube.com/watch?v=jkcNeP8rezQ&t=47s>

<sup>364</sup> Google Maps, Date of Visit: 13 Oct 2021.  
<https://www.google.com.hk/maps/@22.2364572,113.9556487,3a,75y,357.19h,97.12t/data=!3m6!1e1!3m4!1sOxzuI2pioYIZHCbzyP4bxw!2e0!7i13312!8i6656?hl=zh-TW>



The Marine Police Division Headquarters of the Outlying Islands was established in Cheung Sha in 1971. It was the largest division of the police department at that time, and its jurisdiction included Lantau Island, Cheung Chau, Lamma Island, Peng Chau etc. The reason for choosing the location in Cheung Sha was that "this divisional headquarters is located in the center of the outlying islands". At that time, the entire division consisted of one superintendent, seven inspectors and 186 officers at all levels<sup>365</sup>, but it is believed that they scattered in different divisions of the outlying islands and were not stationed in Cheung Sha at the same time.

The research team found that the aforesaid building existed on a map from as far back as 1969 and can also be seen in the aerial photographs from 1963 (see Figure 4.13). It is estimated that, like the Cheung Sha Fire Station, the building may have been used for activities related to the construction personnel of Shek Pik Reservoir (Most likely it was the chief engineer's office as it is close to the helipad)<sup>366</sup>. Although the building is currently marked as "Lantau South Divisional Police Headquarters", according to the research team's site visit in September 2021, the building is in a semi-derelict state, and a sign has been posted at the building entrance instructing visitors who need police assistance to call the South Lantau Police Station in Mui Wo.

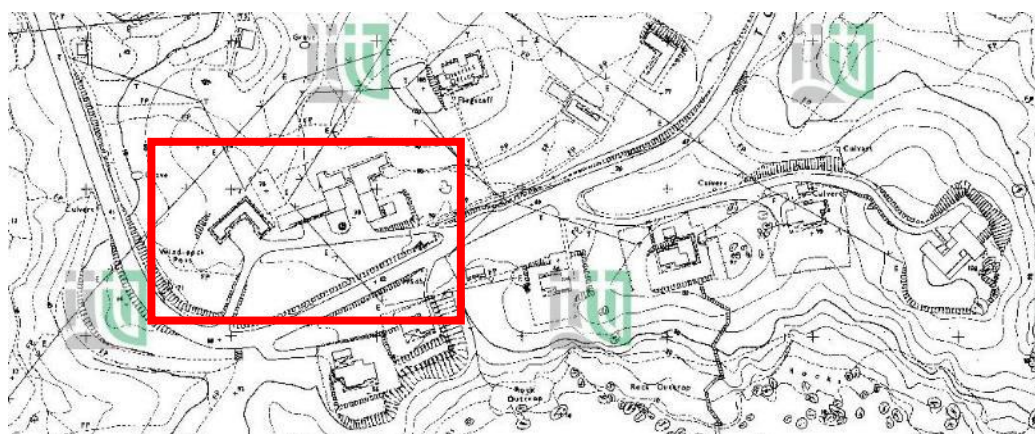


Plate 4.65: The building of Marine Police Division Headquarters (Red frame) in 1969<sup>367</sup>

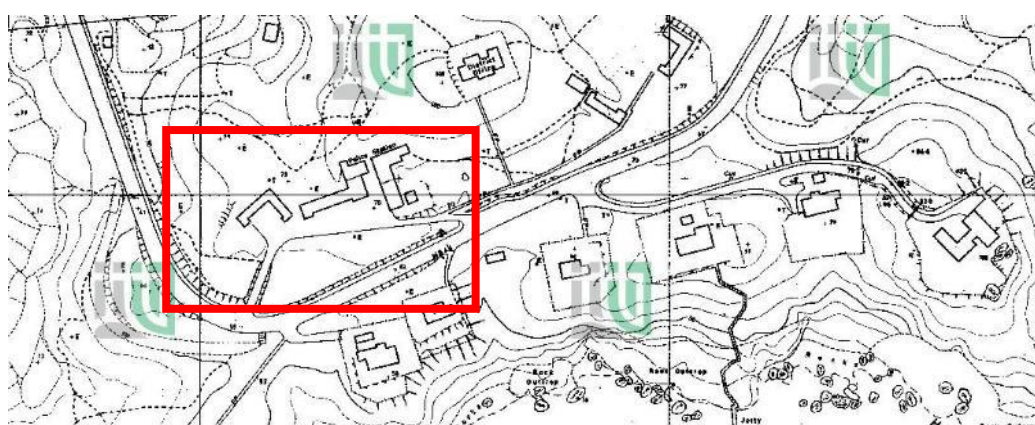


Plate 4.66: The building of Marine Police Division Headquarters (Red frame) in 1972<sup>368</sup>

<sup>365</sup> 〈大嶼山設離島水警分區總部 增各島治安〉，《華僑日報》，1971年11月3日。

<sup>366</sup> 〈大嶼山醫院揭幕 免費為石壁水塘工友及鄉民服務〉，《香港工商日報》，1960年6月15日。

<sup>367</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1969.

<sup>368</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 225-NE-C, 1972.





Plate 4.67: The building of Marine Police Division Headquarters in 1965, a wind-sock pole could be seen at the center of the photo<sup>369</sup>.



Plate 4.68: Lantau South Divisional Police Headquarters in the 2000s. Building at the left of the photo was similar to those in plate 4.67<sup>370</sup>.

<sup>369</sup> Youtube.com, ‘香港大專學生社會服務隊 Tai Yu Shan- Cheung Sha, Tong Fuk, Pui O Work Camp’, Date of Visit: 13 Oct 2021. <https://www.youtube.com/watch?v=Mt8Yk9BRsOo>

<sup>370</sup> Hkitalk.net, Date of Visit: 13 Oct 2021. <https://www.hkitalk.net/HKiTalk2/thread-68274-1-1.html>





Plate 4.69: Lantau South Divisional Police Headquarters in 2021, the façade of the building was covered by vine. Photo taken by the research team in 2021.



Plate 4.70: Lantau South Divisional Police Headquarters in 2021, a sign (bottom right) has been posted at the building entrance instructing visitors who need police assistance to call the South Lantau Police Station in Mui Wo. Photo taken by the research team in 2021.



#### 4.8.2.2 Education Facilities

Before a village school was built in Cheung Sha, many children and teenagers did not receive formal education. Hayes found in late 1950s that of the 22 children who should attend school from the two Cheung Sha villages, only 12 of them travelled to Pui O for class<sup>371</sup>. In 1960, as many as 58 Cheung Sha children were out of school. The Education Bureau allocated \$17,000 in the same year and the money was put together with another \$500 gathered from the villages to fund the building of the Cheung Sha School in Sheung Tsuen<sup>372</sup>. The school was finally completed and opened in September 1962. There were 70 students in grades one to four, 12 teachers, and a small sports field at that time<sup>373</sup>. Although there is no exact record of the date of closure of Cheung Sha School, according to an article in 1989, the total number of students in five rural schools in Pui O, Shap Long, Cheung Sha, Tong Fuk and Shui Hau in South Lantau at that time was only more than 30, with about 10 of them in Cheung Sha School<sup>374</sup>. As the proposal to establish a central primary school in Pui O was successively implemented in the 1990s<sup>375</sup>, it is estimated that Cheung Sha School ceased operation in the 1990s. The campus was turned into Lantau International School.

The Heung Yee Kuk had planned for a secondary school in the northeast of Cheung Sha in 1976. The location was chosen because “it was not particularly inconvenient to reach from any other districts on the Lantau Island”<sup>376</sup>. However, the plan later fluctuated between Cheung Sha and Mui Wo in terms of site selection<sup>377</sup>, and finally chose to build on the reclamation area near the Mui Wo pier, which is now the New Territories Heung Yee Kuk Southern District Secondary School (already vacant).



Plate 4.71: Lantau International School, originally Cheung Sha School, photo taken by the research team in 2021.

<sup>371</sup> Strickland, John, 2010, p. 93.

<sup>372</sup> 〈大嶼山上下長沙村獲當局助款建學校〉，《華僑日報》，1960年11月16日。

<sup>373</sup> 〈大嶼長沙學校昨日啟用開課〉，《華僑日報》，1962年9月9日。

<sup>374</sup> 〈用舊校舍辦校不受歡迎 大嶼山建中心小學家長反應冷淡〉，《華僑日報》，1962年9月9日。

<sup>375</sup> 〈貝澳決建中心小學〉，《華僑日報》，1988年12月18日。

<sup>376</sup> 〈鄉議局籌建南約區中學 圖則經已批位於嶼南長沙〉，《華僑日報》，1976年4月1日。

<sup>377</sup> 〈南約區中學 改建在長沙〉，《華僑日報》，1978年12月29日。



#### 4.8.2.3 Medical and Health Facilities

The South Lantau Hospital was also located in Cheung Sha. Located at 3 Cheung Fu Street, the medical facility built in 1960 is the first public hospital on Lantau Island<sup>378</sup>. The hospital catered for villagers in South Lantau and staff working on the Shek Pik Water Scheme. The two-storey building had in-patient and out-patient facilities and the wards for men and women patients on the first floor provided 17 beds. The hospital was staffed with a resident doctor and 4 nurses. The location was chosen not only because "the new road has been opened up to this place, and there will be many people coming and going, so it needs more education and conditioning", but also "the emergency transfer method has been greatly improved with the recently built helipad near the chief engineer's office, and it is only half a mile away from the hospital"<sup>379</sup>. In 1962, a maternity ward was added for the benefit of pregnant women in South Lantau<sup>380</sup>. In the late 1960s, the authorities built a two-storey dental clinic next to the hospital building. In addition to the outpatient department, there were also laboratories, waiting rooms and offices at the ground floor, and the upstairs was the dentist's dormitory<sup>381</sup>. However, the hospital had only one doctor to cope with the increasing population of the entire South Lantau region in the 1970s<sup>382</sup>. Since the 1980s, its dentistry has been changed to only provide services to public servants<sup>383</sup>, which has greatly distracted the local villagers from seeking help from the hospital. Eventually South Lantau Hospital was closed in 1990 because it was under-utilised. It was admitting an average of 26 patients each year since 1985<sup>384</sup>. The hospital building was demolished and a luxury villa with 16 detached houses called Botanica Bay stands on the original site.

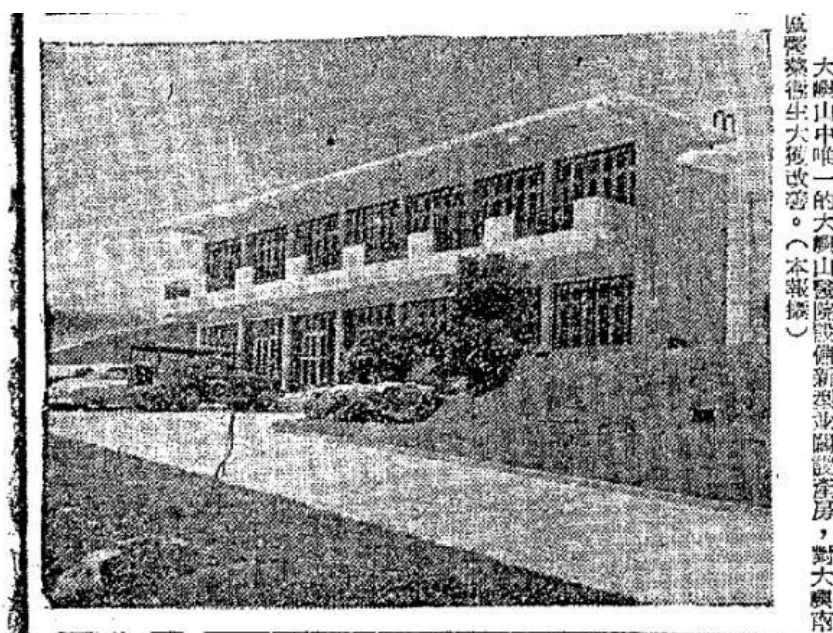


Plate 4.72: Old photo of Lantau South Hospital<sup>385</sup>

<sup>378</sup> 'New public hospital on Lantau Is.', South China Morning Post, 12 June, 1960.

<sup>379</sup> 〈大嶼山南部新公立醫院啟用〉，《華僑日報》，1962年7月30日。

<sup>380</sup> 〈嶼南長沙醫院新闢留產所〉，《華僑日報》，1962年7月30日。

<sup>381</sup> 〈大嶼山長沙建牙醫診所〉，《華僑日報》，1968年5月22日。

<sup>382</sup> 〈新界司分訪大嶼南梅窩兩鄉〉，《華僑日報》，1977年2月1日。

<sup>383</sup> 〈全大嶼山只有一救護車亦望增加〉，《華僑日報》，1981年9月30日。

<sup>384</sup> 'Closure of South Lantau Hospital under review', South China Morning Post, 18 April, 1990.

<sup>385</sup> 〈設備新型的大嶼山醫院 對鄉民醫民衛生大獲改善〉，《華僑日報》，1963年5月23日。



Plate 4.73: View of South Lantau Hospital from Sha Tsui in 1965<sup>386</sup>



Plate 4.74: The helipad of Cheung Sha in 1965<sup>387</sup>

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<sup>386</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 14 Oct 2021. <https://www.youtube.com/watch?v=kwQa-MinBjQ&t=264s>

<sup>387</sup> Ibid.

#### 4.8.2.4 Community Organisation and Facilities

Since 1955, the Kadoorie Agricultural Aid Association (KAAA) purchased a batch of cement every year, and handed it over to the Government to provide free materials to villages in need<sup>388</sup>. In order to cope with the impact of bad weather in the coastal environment, the research team estimated that Cheung Sha Ha Tsuen had applied to the authorities in 1957 for the use of materials to build a breakwater near the coastline. The stone embankment is 60 meters long and 2 meters high. It has a build-in drainage system and is still protecting Cheung Sha to this day.



Plate 4.75: Inscription on the breakwater as “KAAA 1957.3.4 嘉道理農業輔導會贈送”, photo taken by the research team in 2021.

<sup>388</sup> 〈嘉道理會協助鄉村改善渠道〉，《工商晚報》，1955年5月16日。





Plate 4.76: Breakwater at Cheung Sha Ha Tsuen, photo taken by the research team in 2021.



Plate 4.77: Stone embankment along the coast, photo taken by the research team in 2021.

Also as mentioned in Chapter 4.7.2, the Hong Kong College Students Social Service Team held a work camp in Cheung Sha from July 18 to 30, 1965 to assist Cheung Sha Ha Tsuen building a bridge to facilitate Sha Tsui residents crossing the river to the other side to cultivate their paddy fields. The bridge was made of reinforced concrete, with two piers, 35 feet long and 5 feet wide<sup>389</sup>. The cement and building materials were provided by the District Office<sup>390</sup>. The bridge is still on the original site, but it should have been refurbished, and stainless steel railings have been installed on the bridge as a safety measure.

In addition to the work camp in 1965, the Hong Kong College Students Social Service Team organized seminars, film evenings, comprehensive evenings and established temporary libraries and other cultural activities in 1965, 1967, 1968 and 1969 in Cheung Sha<sup>391</sup>.



Plate 4.78: Opening ceremony of the river-crossing bridge in 1965<sup>392</sup>

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<sup>389</sup> 〈大專生服務隊為長沙下村居民築橋竣工〉，《華僑日報》，1965年7月27日。

<sup>390</sup> 〈香港大專學生社會服務隊昨在長沙塘福完成建橋築路〉，《華僑日報》，1965年7月30日。

<sup>391</sup> 林愷欣：〈學生運動與社會改革：1963至1973年間香港大專學生社會服務隊研究〉，

Date of Visit: 14 Oct 2021. <https://bibliography.lib.eduhk.hk/tc/bibs/5432c140>

<sup>392</sup> Youtube.com, ‘香港大專學生社會服務隊 Tai Yu Shan- Cheung Sha, Tong Fuk, Pui O Work Camp’,

Date of Visit: 14 Oct 2021. <https://www.youtube.com/watch?v=Mt8Yk9BRsOo>





Plate 4.79: The river-crossing bridge in 1965. The pole at the top left of the phot should be the wind-sock pole mentioned in Chapter 4.8.2.1<sup>393</sup>.



Plate 4.80: Photo of the river-crossing bridge taken by the research team in 2021

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<sup>393</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 14 Oct 2021. <https://www.youtube.com/watch?v=kWQa-MinBjQ&t=264s>



## **4.9 Natural Resources and Ecology**

### **4.9.1 Inshore Marine Resources and Ecology**

Stretching for over 3 km, the Upper and Lower Cheung Sha Beaches are the longest beach in Hong Kong with high water quality. In particular, the water quality at Upper Cheung Sha Beach has been ranked as “Good” since the Environmental Protection Department launched its beach water quality monitoring programme in 1986<sup>394</sup>. According to Professor Brian Morton, a marine ecologist from the University of Hong Kong, the landscape from Cheung Sha to Shui Hau induced a longshore drift effect that brought sea sand to the shore continuously and it was through this effect that the long and narrow beach with fine sand was formed<sup>395</sup>. Due to its good water quality, Cheung Sha was designated as a fish culture zone in 1983<sup>396</sup>. According to Coates, turtles came to the beach of Cheung Sha to lay their eggs at the end of May and beginning of June in the mid-1950s<sup>397</sup>. Travel reports printed on the South China Morning Post in the 1970s also mentioned crabs scuttled on the seashore<sup>398</sup>.

Tsang Loi Shou recalled that there were two ways of inshore stake net fishing practices, which were commonly known as “*gut tsang*” and “*au yue*” by the locals of Cheung Sha. Tsang Loi Shou did not clearly introduce the working method of “*gut tsang*” but said that it is similar to the practice in plate 4.81.

With regards to “*au yue*”, Tsang Loi Shou showed many parallel square holes drilled on rocks along the coast of Cheung Sha to the research team (see plate 4.83 and 4.84) and said these are relics of previous stake net fishing practices. Hayes has described in detail about this fishing method. Stake net is a net attached to wooden poles and is worked by a winch stationed in a hut onshore. When the fishermen manning the hut detected any catch, they would raise the net by turning the winch<sup>399</sup>.

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<sup>394</sup> Environmental Protection Department, ‘Upper Cheung Sha Beach’, 2020, Date of Visit: 15 Oct 2021.

<https://cd.epic.epd.gov.hk/EPICDI/beach/gradingreport/CSU/?lang=en>

<sup>395</sup> Morton, Brian and John Morton, 1983, *The Sea Shore Ecology of Hong Kong*, Hong Kong, Hong Kong University Press, p. 135.

<sup>396</sup> 〈大埔鹽田仔及大嶼山長沙灣海魚養殖區增兩處〉，《大公報》，1983年3月5日。

<sup>397</sup> Strickland, John, 2010, p. 94.

<sup>398</sup> ‘Go Beachcombing at Cheung Sha’, South China Morning Post, 14 December, 1973.

<sup>399</sup> Hayes, James W., 1986, p.573-598.



Plate 4.81: Inshore stake net fishing practice similar to “*gut tsang*” method of Cheung Sha<sup>400</sup>



Plate 4.82: Inshore stake net fishing practice similar to “*au yue*” method of Cheung Sha<sup>401</sup>

<sup>400</sup> 〈罾棚 漁民智慧〉，《信報》，2016年5月20日，Date of Visit: 15 Oct 2021.

<https://www1.hkej.com/dailynews/culture/article/1309258/罾棚+漁民智慧>

<sup>401</sup> 孤芳集：〈沙螺灣畔看罾棚 (970211 文匯報)〉，Date of Visit: 15 Oct 2021.

<https://liwaion.wordpress.com/tag/罾棚/>





Plate 4.83: Rectangular holes drilled on rocks along the eastern coast of Cheung Sha, photo taken by the research team in 2021.



Plate 4.84: Rectangular holes drilled on rocks along the eastern coast of Cheung Sha, photo taken by the research team in 2021.



#### 4.9.2 Land Resources and Ecology

Many local tales in Cheung Sha are related to the wildlife. For example, there is a cave known as Python's Burrow near the shore of Ha Tsuen. According to villagers, a giant snake lives inside the cave. Tsang Loi Shou recounted that boat people used to place bodies of their children who died prematurely at the entrance of the cave and the giant snake fed on the corpses. In another story, a tiger swam to Cheung Sha and dried its hide by rubbing its body against the wall of the thatched shacks in Ha Tsuen. According to official reports, a tiger escaped from a local menagerie was spotted on Lantau in 1911 and cattle had been killed in large numbers that year<sup>402</sup>. This explains why folk tales in South Lantau sound plausible as they are not entirely fictitious but are based on facts sometimes.

Finally, some rocks have been identified with nicknames by local people in Cheung Sha. These include the 'Myna Bird Stone' on which myna birds build their nests every year.

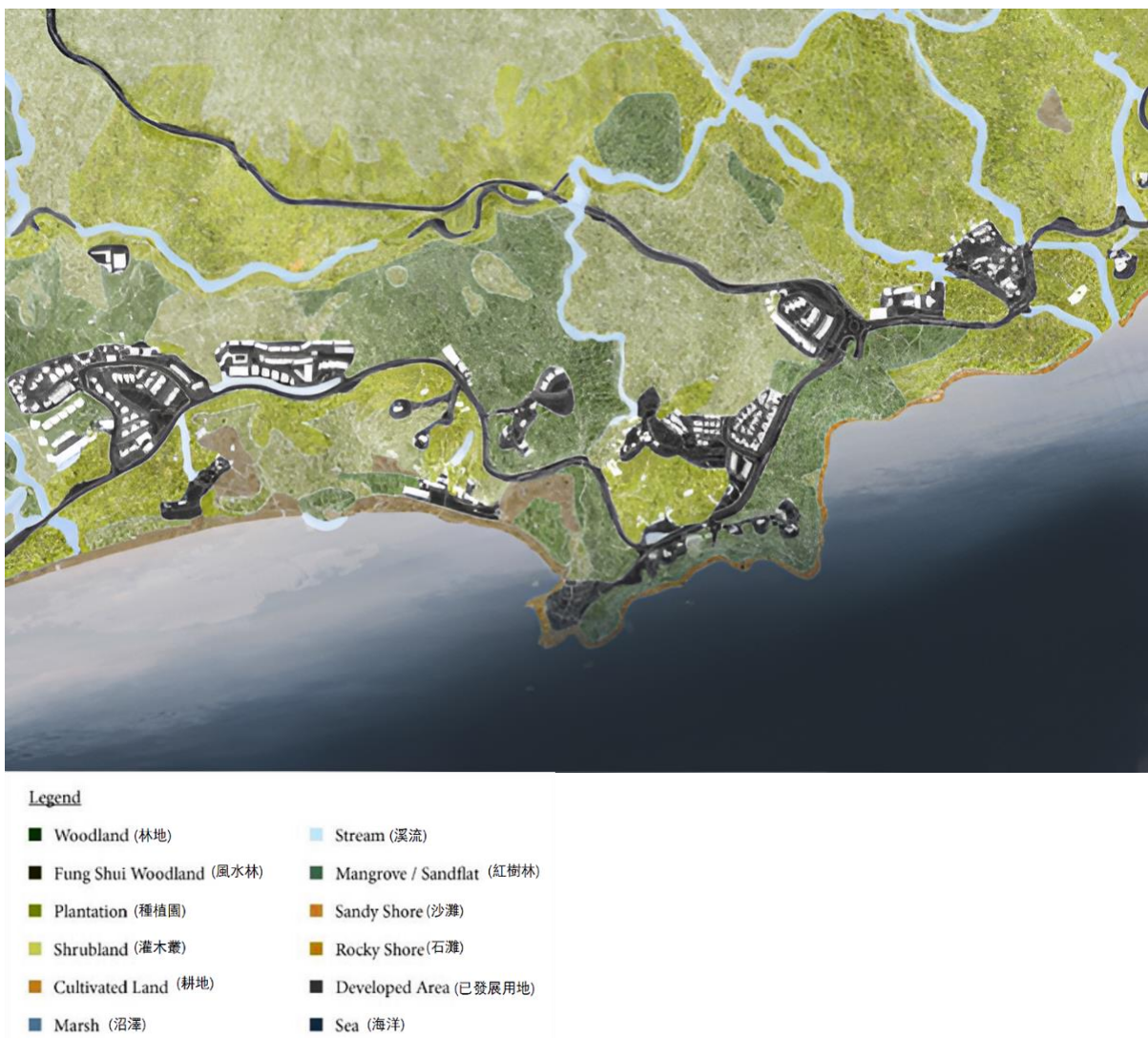


Plate 4.85: Location of natural habitat at Cheung Sha, illustrated by the research team in 2020.

<sup>402</sup> Strickland, John, 2010, p. 13.



Plate 4.86: Python's Burrow, photo taken by the research team in 2021.



Plate 4.87: 'Myna Bird Stone', photo taken by the research team in 2021.





Plate 4.88: Inshore natural landscape of Cheung Sha, photo taken by the research team in 2021.



Plate 4.89: Inshore natural landscape of Cheung Sha, photo taken by the research team in 2021.



Plate 4.90: Inshore natural landscape of Cheung Sha, photo taken by the research team in 2021.



#### 4.10 Outline Zoning Plan for Cheung Sha

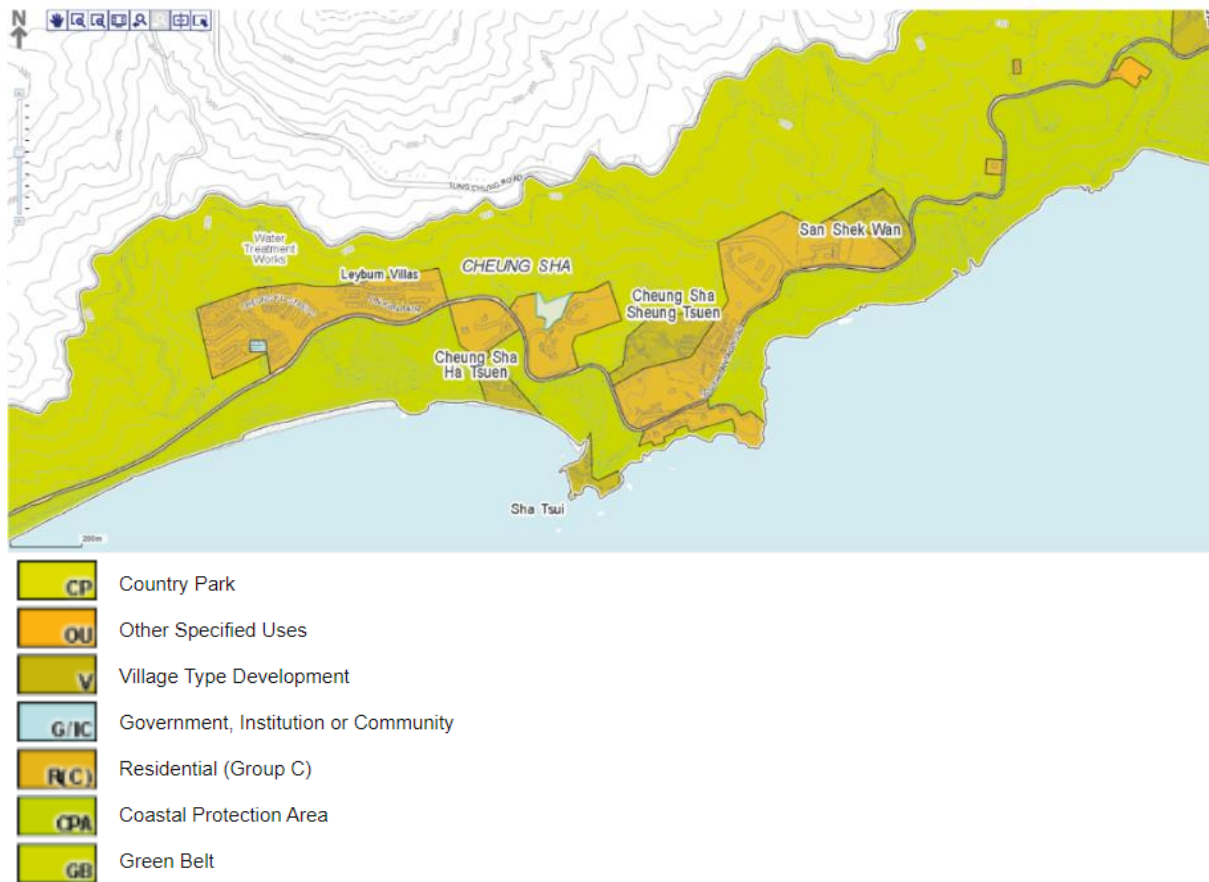


Plate 4.91: Outline Zoning Plan for Cheung Sha<sup>403</sup>

<sup>403</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 15 Oct 2021.  
<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

#### 4.11 List of Cultural Heritage Resources

Cheung Sha has a total of 22 cultural heritage items, including 11 historical buildings and sites, 1 archaeological site, 9 places associated with ICH and 1 natural resource with cultural association.

##### Major Types of Cultural Heritage Resources

- **Historical Buildings and Sites (HB)** (i.e. buildings or structures of heritage value, such as traditional dwelling, stone bridge, memorial stone and inscription, etc.)
- **Archaeological Sites (AS)** (i.e., site of archaeological interest, such as pre-historic rock carvings, old kiln sites, etc.)
- **Places associated with ICH (PA)** (e.g. ritual parade route, place for temporary bamboo theatre or basin feast of festive event, workshop of traditional craft, etc.)
- **Natural resources with cultural association (NR)** (e.g. rare rocks, natural sites associated local myths, etc.)
- **Cultural Landscape (CL)** (e.g. fung shui wood, terraces, quarry site, etc.)

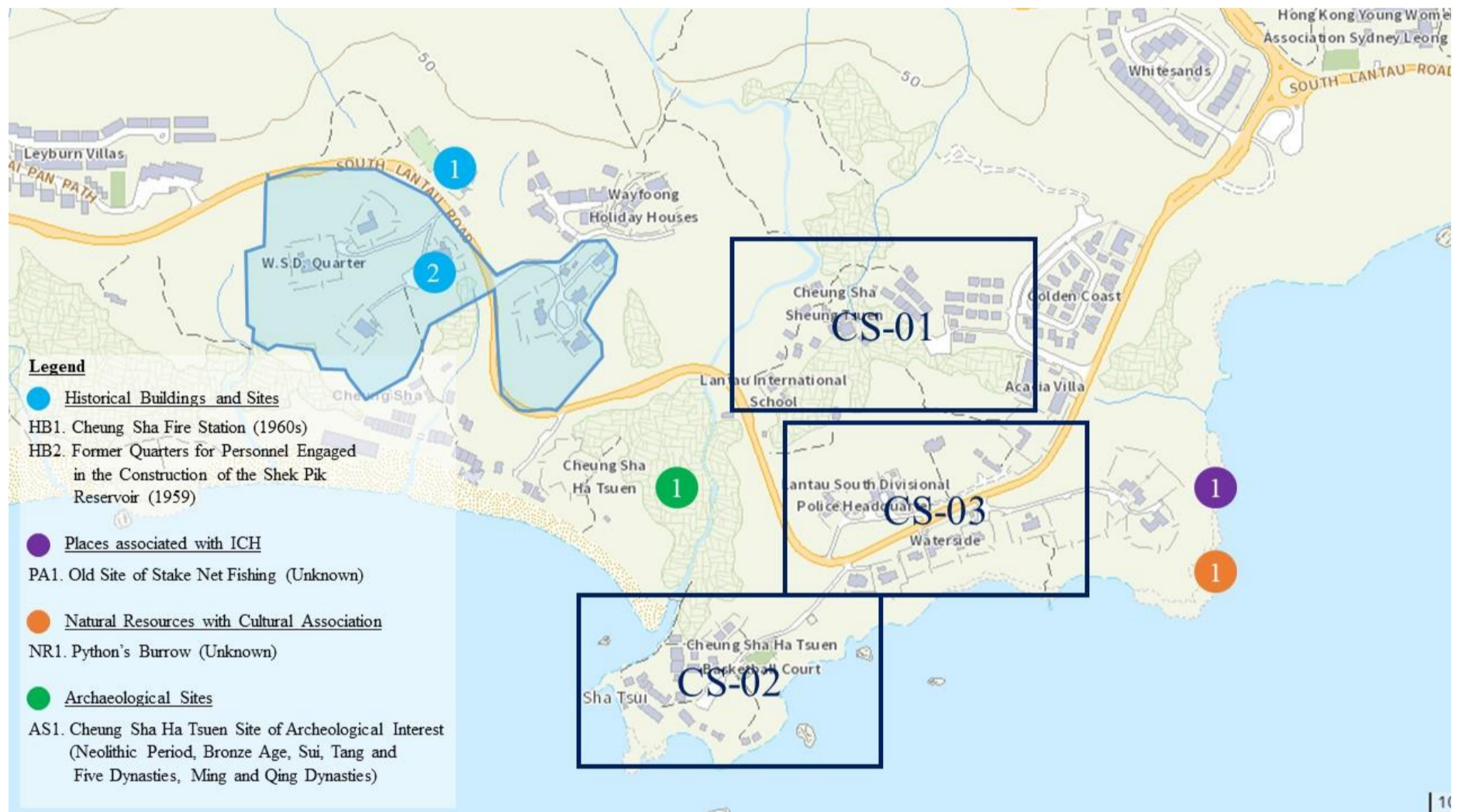


Plate 4.92: Location map of cultural heritage resources in Cheung Sha (Overall) (CS-00)





Plate 4.93: Location map of cultural heritage resources in Cheung Sha (Sheung Tsuen) (CS-01)

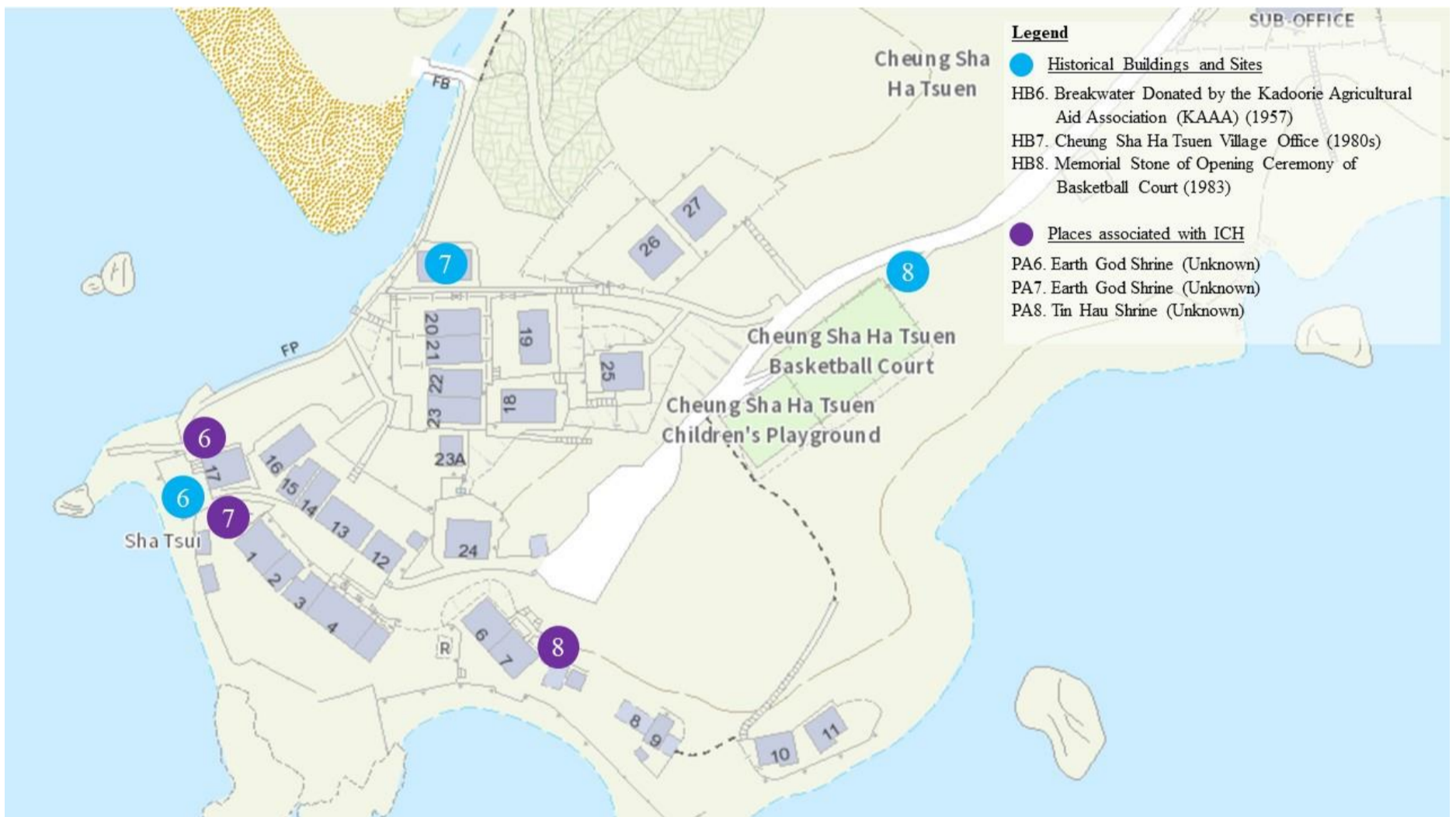


Plate 4.94: Location map of cultural heritage resources in Cheung Sha (Ha Tsuen) (CS-02)



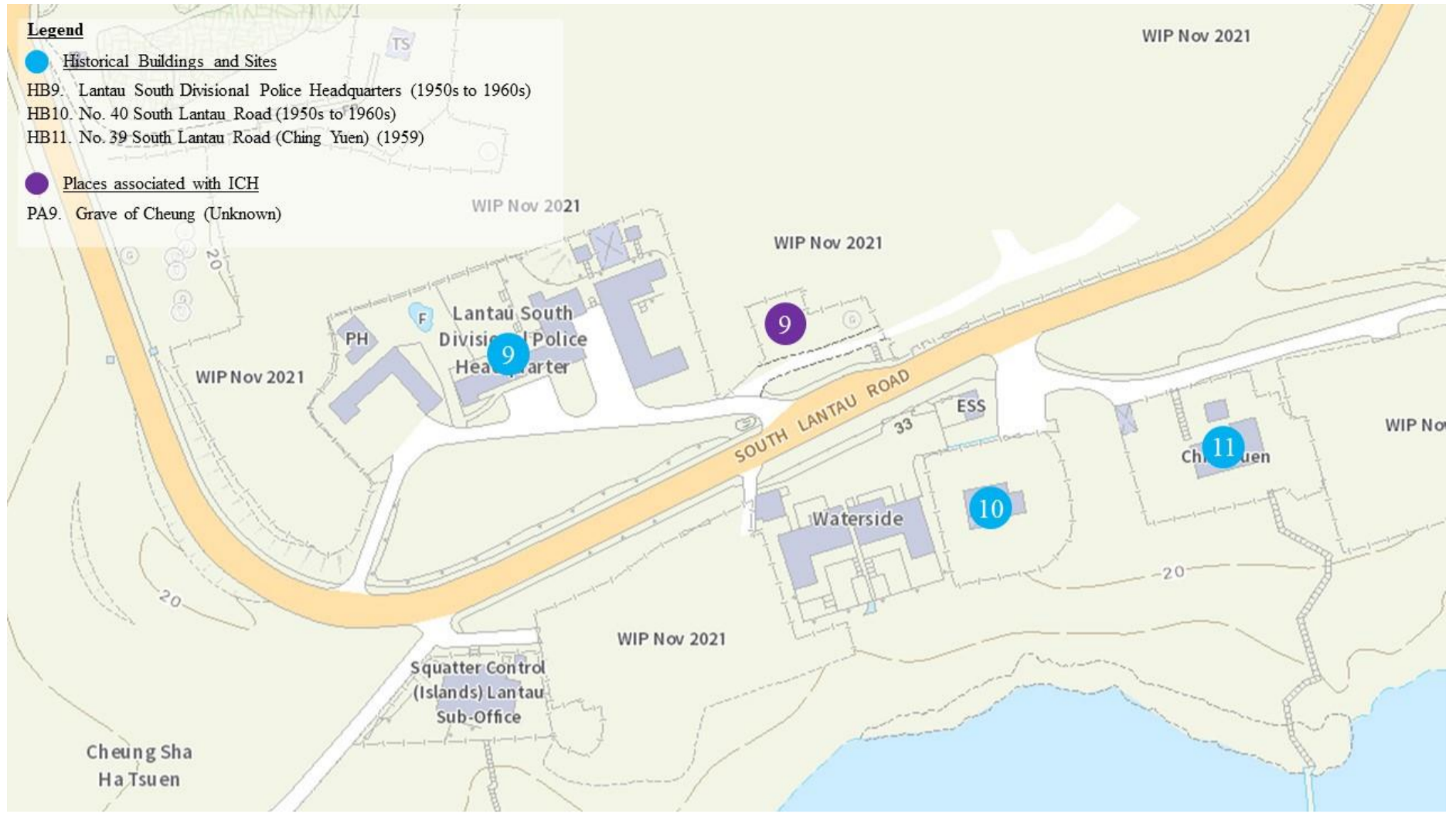







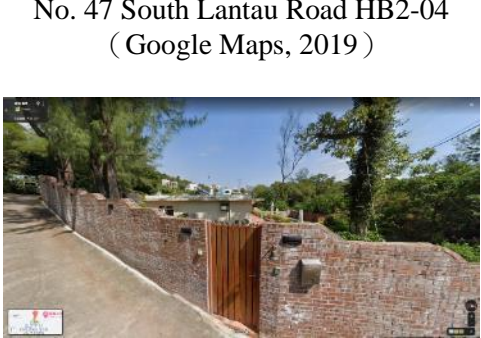


Plate 4.95: Location map of cultural heritage resources in Cheung Sha (CS-03)



Map CS-00-HB1		
Cheung Sha Fire Station		
 <p>Side View of the Fire Station HB1-01 (Google Maps, 2016)</p>  <p>Side View of the Garage HB1-02 (Google Maps, 2016)</p>	Address	No. 33 South Lantau Road
	Year of Construction	1950s to 1960s
	Original Function	Originally used as a bar room for engineers when the Shek Pik Reservoir was built, it is now a fire station.
	Land use pattern/ Status/ Ownership	[Residential (C)] and [Green Belt]/ Government
	Designation	Non-designated Item
	Historical Background	<p>Originally it was used as a bar room for engineers when the Shek Pik Reservoir was built. Due to the growing development of the South Lantau area in the 1960s, the building was converted into a fire station. Facilities at that time included an office building, a staff quarter and wireless phones. The garage next to the fire station was built in 1969, with a width of about 20 feet, a depth of about 18 feet, and a height of about 12 feet.</p>
	Architectural/ Site Characteristics	

Map CS-00-HB2		
Former Quarters for Personnel Engaged in the Construction of the Shek Pik Reservoir		
	Address	Nos. 47A, 47B, 47C, 47, 49, 50, 51 and 52 South Lantau Road
<p>No. 47A South Lantau Road HB2-01 ( Google Maps, 2016 )</p>	Year of Construction	1959
	Original Function	The bungalows were former project quarters for personnel engaged in the construction of the Shek Pik Reservoir.
<p>No. 47B South Lantau Road HB2-02 ( Google Maps, 2018 )</p>	Land use pattern/ Status/ Ownership	[Residential (Group C)]/ Government owned
	Designation	Non-designated Item
<p>No. 47C South Lantau Road HB2-03 ( Google Maps, 2019 )</p>	Historical Background	<p>A total of 8 buildings, which were former project quarters for personnel engaged in the construction of the Shek Pik Reservoir. No. 47A South Lantau Road was the original Shek Pik Reservoir Chief Engineer's Quarter. It is now separated from Nos. 47B, 47C and 47 by a low fence. It has not been allocated as holiday bungalows for civil servants at the same time with Nos. 47B, 47C and 47 in 1968, with its current use unknown.</p>
	Architectural/ Site Characteristics	<p>Nos. 49, 50 and 51 were crown land auctioned by the government on 30 April, 1965. Currently, the owners of No. 49 South Lantau Road and No. 51 Cheung Sha are unknown, and the trademark of Dairy Milk International is printed outside the gate of No. 50 Cheung Sha. No. 51 Cheung Sha is suspected to be vacant.</p>
<p>No. 47 South Lantau Road HB2-04 ( Google Maps, 2019 )</p>		<p>No. 52 South Lantau Road is now owned by the government and now has the words “W.S.D Quarters”</p>
		
		
<p>No. 49 South Lantau Road HB2-05 ( Google Maps, 2021 )</p>		





No. 50 Cheung Sha HB2-06  
( Google Maps, 2021 )





No. 51 Cheung Sha HB2-07  
( Google Maps, 2021 )





No. 52 South Lantau Road HB2-08  
( Google Maps, 2021 )

printed on the outside of the gate.

For details of the building clusters please see Chapter 4.8.1.2.

Map CS-01-HB3		
Old Cheung Sha School		
 <p>Side View HB3-01</p>	Address	No. 22 Cheung Sha Sheung Tsuen
	Year of Construction	1962
 <p>Aerial View HB3-02 (Lantau International School, 2021)</p>	Original Function	Originally used as a local school, the building is now the Cheung Sha Campus of Lantau International School.
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	<p>In 1960, the Education Bureau allocated \$17,000 and the villagers raised \$500 to build Cheung Sha School in Cheung Sha Sheung Tsuen. The primary school opened in 1962 and ceased operation in around the 1990s., The school's name "Cheung Sha School" is still retained on its parapet.</p>
	Architectural/ Site Characteristics	

Map CS-01-HB4		
Stone Wall		
 <p>Full View HB4-01</p>	Address	Outside No. 5A Cheung Sha Sheung Tsuen
	Year of Construction	Unidentified
 <p>Close-up HB4-02</p>	Original Function	Protect village and mark its boundary
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	<p>The stone wall protects Cheung Sha Sheung Tsuen. In addition, the wall marks the boundary of the village.</p> <p>The stone wall is in good condition. Vegetation has covered the wall's surface. There is an earth god shrine and two big trees next to the wall.</p>
	Architectural/ Site Characteristics	

Map CS-01-HB5

Cheung Sha Upper Village Office







Full View HB5-01



Side View HB5-02

Address	No. 27C Cheung Sha Sheung Tsuen
Year of Construction	1970s
Original Function	Village Office
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	Non-designated Item
Historical Background	<p>The village office takes care of various administrative procedures related to village affairs. It also helps organise village activities.</p> <p>Cheung Sha Upper Village Office is a one-storey concrete structure. The exterior was painted white and blue.</p>
Architectural/ Site Characteristics	



Map CS-02-HB6		
Breakwater Donated by the Kadoorie Agricultural Aid Association (KAAA)		
 <p>Close-up HB6-01</p>  <p>Close-up HB6-02</p>   <p>Close-up HB6-03</p>	<p>Address</p> <p>Year of Construction</p> <p>Original Function</p> <p>Land use pattern/ Status/ Ownership</p> <p>Designation</p> <p>Historical Background</p>	<p>Along the southern coastline of Cheung Sha Ha Tsuen</p> <p>1957</p> <p>Embankment</p> <p>[Village Type Development]/ Private</p> <p>Non-designated Item</p>
	<p>Architectural/ Site Characteristics</p>	<p>Every year during the summer months, typhoons brought severe floods to Cheung Sha, damaging buildings and paddy fields. KAAA helped villagers build a breakwater near the coastline in Cheung Sha Ha Tsuen in 1957. The stone embankment is 60 meters long and 2 meters high. It has a build-in drainage system and is still protecting Cheung Sha to this day.</p> <p>Inscription “KAAA 1957.3.4 嘉道理農業輔導會贈送” can still be found on the breakwater today.</p>

Map CS-02-HB7													
Cheung Sha Ha Tsuen Village Office													
 <p>Full View HB7-01</p>  <p>Side View HB7-02</p>  <p>Close-up HB7-03</p>	<table border="1"> <tr> <td>Address</td> <td>Cheung Sha Ha Tsuen</td> </tr> <tr> <td>Year of Construction</td> <td>1980s</td> </tr> <tr> <td>Original Function</td> <td>Village Office</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development]/ Private</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> <tr> <td>Historical Background</td> <td></td> </tr> </table>	Address	Cheung Sha Ha Tsuen	Year of Construction	1980s	Original Function	Village Office	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private	Designation	Non-designated Item	Historical Background	
	Address	Cheung Sha Ha Tsuen											
	Year of Construction	1980s											
	Original Function	Village Office											
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private											
	Designation	Non-designated Item											
Historical Background													
Architectural/ Site Characteristics	<p>The village office takes care of various administrative procedures related to village affairs. It also helps organise village activities.</p> <p>Cheung Sha Ha Tsuen Village Office is a two-storey concrete structure with white exterior.</p>												

Map CS-02-HB8

Memorial Stone of Opening Ceremony of Basketball Court






Full View HB8-01






Close-up HB8-02

Address	Outside Cheung Sha Ha Tsuen basketball court
Year of Construction	1983
Original Function	Memorial
Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Government
Designation	Non-designated Item
Historical Background	<p>This monument commemorates the basketball court that was built by donation from the Sir David Trench Fund for Recreation.</p>
Architectural/ Site Characteristics	






Map CS-03-HB9		
Lantau South Divisional Police Headquarters		
 <p>Side View HB9-01 (<a href="https://hkitalk.net/">https://hkitalk.net/</a>, 2000)</p>	Address	No. 45 South Lantau Road
	Year of Construction	1950s to 1960s
	Original Function	Most likely it was the chief engineer's office as it is close to the helipad
	Land use pattern/ Status/ Ownership	[Residential (Group C)]/ Government
	Designation	Non-designated Item
	Historical Background	A total of 3 buildings. Most likely these buildings were the chief engineer's office as it is close to the helipad.
 <p>Side View HB9-02</p>	Architectural/ Site Characteristics	<p>The Marine Police Division Headquarters of the Outlying Islands was established in Cheung Sha in 1971. Its jurisdiction included Lantau Island, Cheung Chau, Lamma Island, Peng Chau etc. At that time, the entire division consisted of one superintendent, seven inspectors and 186 officers at all levels, but it is believed that they scattered in different divisions of the outlying islands and were not stationed in Cheung Sha at the same time.</p>
 <p>Side View HB9-03</p>		<p>Although the building is currently marked as "Lantau South Divisional Police Headquarters", according to the research team's site visit in September 2021, the building is in a semi-derelict state, and a sign has been posted at the building entrance instructing visitors who need police assistance to call the South Lantau Police Station in Mui Wo.</p>



Map CS-03-HB10		
No. 40 South Lantau Road		
 <p>Front View HB10-01 (Google Maps, 2021)</p>	Address	No. 40 South Lantau Road
	Year of Construction	1950s to 1960s
	Original Function	Engineer's Office of the Shek Pik Reservoir project
	Land use pattern/ Status/ Ownership	[Residential (Group C)]/ Ownership to be confirmed
	Designation	Non-designated Item
	Historical Background	One-storey bungalow, flat roof. The building was parts of the back office of the Shek Pik Reservoir project. However, there is no clear record of the relevant use, nor any record of land sales for reference. The building is still being used, probably for residential purpose.
	Architectural/ Site Characteristics	



Map CS-03-HB11		
No. 39 South Lantau Road (Ching Yuen)		
 <p>Side View HB11-01 (Google Maps, 2021)</p>	Address	No. 39 South Lantau Road
	Year of Construction	1959
 <p>Ruins of the Jetty HB11-02</p>	Original Function	Engineer's Office of the Shek Pik Reservoir project
	Land use pattern/ Status/ Ownership	[Residential (Group C)]/ Private
	Designation	Non-designated Item
	Historical Background	One-storey bungalow, flat roof. The building was parts of the back office of the Shek Pik Reservoir project. Crown land together with the building was auctioned by the government on 30 April, 1965 <sup>404</sup> . Currently, the trademark of Hongkong Land is printed outside the gate of the building. Ruins of a jetty can be found at the inshore area of the land.
	Architectural/ Site Characteristics	



<sup>404</sup> 〈大嶼山長沙四幅官地定期公開拍賣〉，《華僑日報》，1965年4月4日。



Map CS-00-PA1											
Old Site of Stake Net Fishing <i>ICH Item: Inshore Fishing (ICH Inventory Item no. 5.89.1)</i>											
 <p>Close-up PA1-01</p>  <p>Close-up PA1-02</p>  <p>Reference of Stake Net Fishing PA1-03</p>	<table border="1"> <tr> <td>Address</td> <td>Eastern coastline of Cheung Sha Ha Tsuen</td> </tr> <tr> <td>Year</td> <td>Unidentified</td> </tr> <tr> <td>Original Function</td> <td>Inshore Fishing</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Coastal Protection Area]/ Public</td> </tr> <tr> <td>Designation</td> <td>ICH Inventory Item (associated place)</td> </tr> </table>	Address	Eastern coastline of Cheung Sha Ha Tsuen	Year	Unidentified	Original Function	Inshore Fishing	Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Public	Designation	ICH Inventory Item (associated place)
	Address	Eastern coastline of Cheung Sha Ha Tsuen									
	Year	Unidentified									
	Original Function	Inshore Fishing									
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Public									
Designation	ICH Inventory Item (associated place)										
Historical Background	<p>These parallel square holes drilled on rocks along the coast of Cheung Sha are relics of previous stake net fishing practices. Hayes has described in detail about this fishing method. Stake net is a net attached to wooden poles and is worked by a winch stationed in a hut onshore. When the fishermen manning the hut detected any catch, they would raise the net by turning the winch. This practice is known as “<i>au yue</i>” locally.</p>										






Map CS-01-PA2		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA2-01</p>	Address	Outside No. 20A Cheung Sha Sheung Tsuen
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development] and [Green Belt]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA2-02</p>	Historical Background	The shrine is a stone and concrete structure backed by a big tree. The shrine is located close to CS-01-PA4.



Map CS-01-PA3		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA3-01</p>	Address	Opposite to No. 20A Cheung Sha Sheung Tsuen
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA3-02</p>	Historical Background	The shrine is a stone structure on a concrete platform.



Map CS-01-PA4		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA4-01</p>	Address	Behind Cheung Sha Sheung Tsuen
	Year of Construction	Unidentified
 <p>Close-up PA4-02</p>	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
	Historical Background	As the shrine is located next to the well, villagers refers to this earth god as “Pak Kung of the well”. Despite the thick vegetation, the original shape of the shrine is still identifiable.



Map CS-01-PA5		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA5-01</p>	Address	Outside No. 5A Cheung Sha Sheung Tsuen
	Year of Construction	Moved to the current location in the 1970s
 <p>Close-up PA5-02</p>	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
	Historical Background	The shrine is a stone and concrete structure backed by a stone wall. According to villagers, the shrine was moved to the current location due to the construction of small houses nearby. The shrine was originally located on the other side of the wall. Villagers refers to this earth god as ‘Dai Pak Kung’.

Map CS-02-PA6		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA6-01</p>	Address	Next to No. 17 Cheung Sha Ha Tsuen
	Year of Construction	Estimated built after 2000
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA6-02</p>	Historical Background	<p>The shrine is a concrete structure with a gray exterior facing the sea. Different from other shrines, the earth god here is not represented by any object. Judging from the building materials, it is estimated that the shrine was built after 2000.</p>
 <p>Side View PA6-03</p>		




Map CS-02-PA7		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA7-01</p>	Address	Next to No. 1 Cheung Sha Ha Tsuen
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA7-02</p>	Historical Background	The shrine flanked by a tree and a large boulder. It is a concrete and stone structure with a censer inside.


Map CS-02-PA8		
Tin Hau Shrine		
<i>ICH Item: Place of Worship related to Tin Hau Festival (ICH Inventory Item no. 3.18)</i>		
 <p>Front View PA8-01</p>	Address	Next to No. 7 Cheung Sha Ha Tsuen
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA8-02</p>	Historical Background	This is actually a small shrine facing the sea. It is a concrete structure. The deity is represented by a plaque. Villagers travel to the Tin Hau Temple in Pui O at Tin Hau's birthday rather than celebrating at this shrine.

Map CS-03-PA9		
Grave of Cheung		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA9-01</p>	Address	Close to Lantau South Divisional Police Headquarters
	Year	Unidentified
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Residential (Group C)]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA9-02</p>	Historical Background	<p>The tomb is a stone structure.</p> <p>Inscription on the tombstone reveals that the Cheung's couple are the owner of the tomb. Construction work is in progress behind the tomb but it does not seem to have any impact on the tomb at present. The tombstone is blacken due to its age so the inscription on it is barely readable.</p>

● *Archaeological Sites*

Map CS-02-AS1		
Cheung Sha Ha Tsuen Site of Archaeological Interest		
 <p>Site Boundary of Cheung Sha Ha Tsuen Site of Archaeological Interest AS1-01</p>	Address	Cheung Sha
	Archaeological Period	Neolithic Period, Bronze Age, Sui, Tang and Five Dynasties, Ming and Qing Dynasties
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	The site was first recorded by the First Territory-wide Survey. Apart from abundant prehistoric finds such as coarse corded and hard geometric pottery, stone adzes yielded in 1980s, kiln furniture and debris of Tang dynasty were found by the Second Territory-wide Survey in 1997.

● *Natural Resources with Cultural Association*

Map CS-00-NR1		
Python's Burrow		
 <p>Full View NR1-01</p>	Address	Eastern coastline of Cheung Sha Ha Tsuen
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]
	Designation	Non-designated Item
	Historical Background	According to villagers, a giant snake lives inside the cave, and they recounted that boat people used to placed bodies of their children who died prematurely at the entrance of the cave and the giant snake fed on the corpses.



**5**

**Tong Fuk**

## **5.1 Historical Background**

In *Yue Daji* (The narrative of Canton) written in 1595, Tong Fuk's Chinese character is slightly different from today, being “塘壞” (which means a cave) instead of “塘福”, possibly due to its location in a concave landscape surrounded by hills. In the government paper in 1899, it was recorded as “塘福”. There was no literature indicating when the village was founded since the genealogy was seized by the Japanese army during the Pacific War (1941-1945)<sup>405</sup>. It was suggested that the Tangs founded the village in late Ming dynasty<sup>406</sup> with earliest appearance in literature in 1688<sup>407</sup>. The oldest artefact, a bronze bell in the village's Hung Shing temple, was inscribed with the year of 1803. And according to the tablet of the Urn Grave of the Tangs at Tong Fuk, the ancestors of the Tangs moved from Tung Chung to Tong Fuk in 1668. The Tangs are of the same clan with those in Wang Toi Shan of Pat Heung, Yuen Long, as the descendants of *Tang Chi* of the ninth generation. Another major clan is the Chans who moved in from Sha Lo Wan after the Tangs. Up to the 1950s, the Chans had already been the 10<sup>th</sup> generation in Tong Fuk<sup>408</sup>.

Its population was indicated as 50, of Hakka, in the 1899 papers<sup>409</sup>, while a news report in 1963 said it was over 800 in 1900<sup>410</sup>. Both information might not be reliable since it was greatly different from later information and the clans in Tong Fuk should be Punti (local) instead of Hakka. In the 1911 census, there were 198 people<sup>411</sup> and 120-130 in the 1950s - 38 families were recorded among which the Tangs and Chans summed up to 45 people with the others surnamed Man, Yuen, Lai, Chiu and Tsang<sup>412</sup>.

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<sup>405</sup> Strickland, John, 2010, p. 91.

<sup>406</sup> 蕭國健，2019年，頁182。

<sup>407</sup> 蕭國健、林天蔚，《香港前代史論集》，（顯朝書室，1977年），頁220。

<sup>408</sup> Strickland, John, 2010, p. 91-92

<sup>409</sup> Lockhart, Stewart, 1899, p.561.

<sup>410</sup> 《華僑日報》，〈大嶼山塘福鄉民重修洪聖古廟〉，1963年8月1日。

<sup>411</sup> Hayes, James W., 1965, 'A Ceremony to Propitiate the Gods at Tong Fuk, Lantau, 1958', *Journal of Royal Asiatic Society Hong Kong Branch*, Vol. 5, p. 122-124.

<sup>412</sup> Strickland, John, 2010, p. 91-92.

## 5.2 Layout

### 5.2.1 Respective Areas of Tong Fuk Village

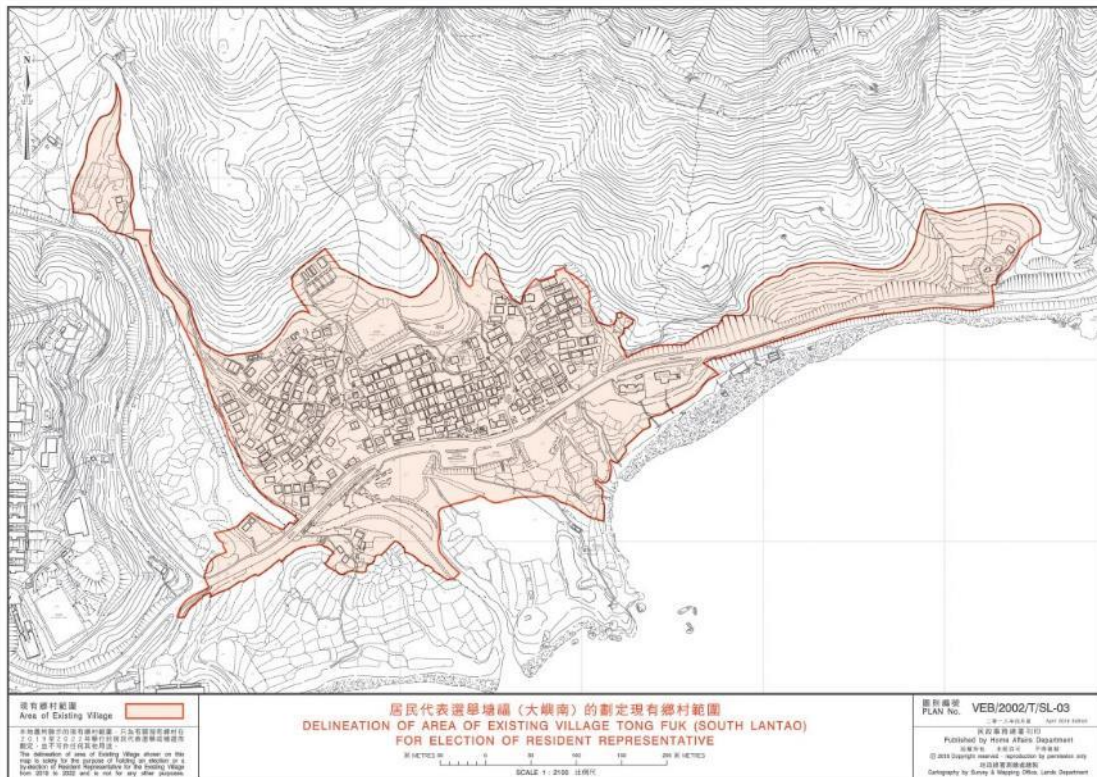


Plate 5.1: Tong Fuk Village's current village boundary<sup>413</sup>

Tong Fuk basically extends East and West where rivers flow past. The settlements are in higher position while the farmlands are in lower land in the South (mostly abandoned today). Major business is close to the South Lantau Road. Earth god shrines are sparsely distributed around the village. The burials are in higher position than the village. For the surroundings, please refer to Chapter 5.3 “Historical Maps” and Chapter 5.4 “Aerial Photographs”.

<sup>413</sup> Survey & Mapping Office, Lands Department, Cartography, 1:2100, plan no. VEB/2002/T/SL-03, 2018.



### 5.3 Historical Maps



Plate 5.2: Map published in 1905 (close-up)<sup>414</sup>

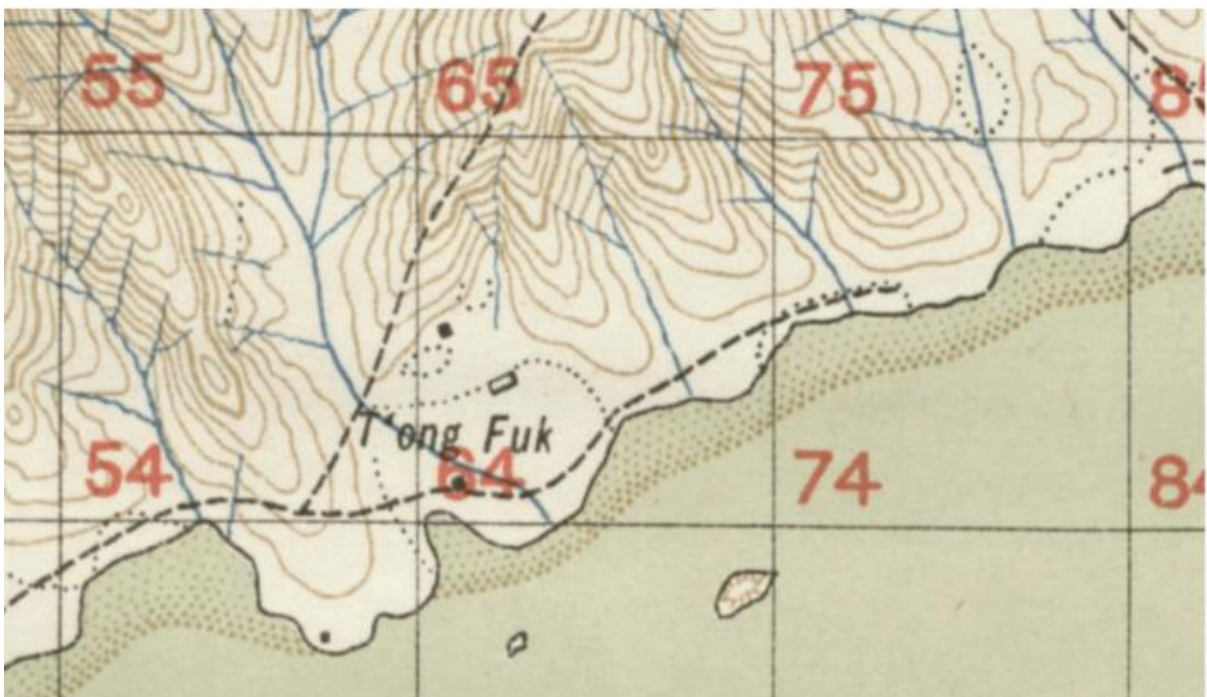


Plate 5.3: Map published in 1922 (close-up)<sup>415</sup>

<sup>414</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps – Ref.1905', Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1905>

<sup>415</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1922>





Plate 5.4: Map published in 1928 (close-up)<sup>416</sup>

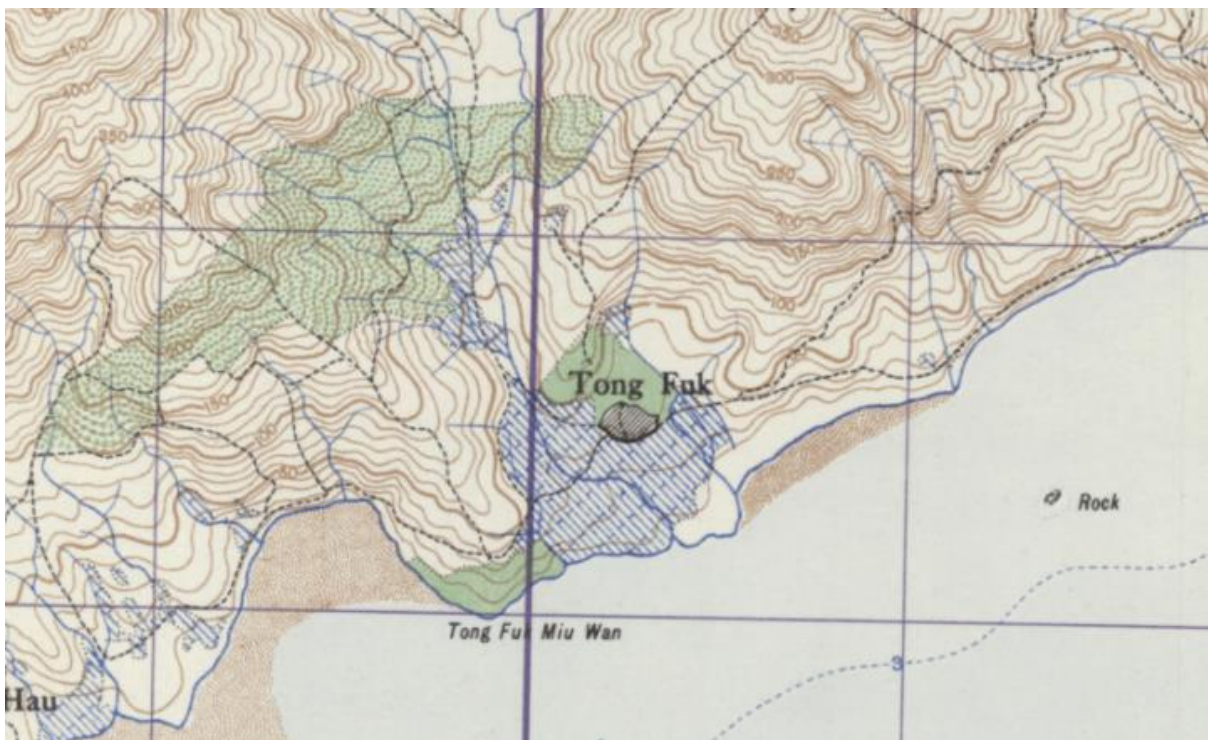


Plate 5.5: Map published in 1945 (close-up)<sup>417</sup>

<sup>416</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928',  
Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1928>

<sup>417</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)',  
Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1945>



Plate 5.6: Map published in 1975 (close-up)<sup>418</sup>



Plate 5.7: Map published in 1987 (close-up)<sup>419</sup>

<sup>418</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1975 (Series HM20C)', Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1975>

<sup>419</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 17 Oct 2021. <https://www.hkmaps.hk/map.html?1987>



## 5.4 Aerial Photographs



Plate 5.8: Digital Aerial Photo taken in 1945. The aerial photo shows the settlement and the surrounding farmland, beaches and rivers flowing past the village<sup>420</sup>.



Plate 5.9: Digital Aerial Photo taken in 1963. The aerial photo shows the South Lantau Road constructed, dividing the settlement from the farmland in the South. Farming area also expanded to the West and the North. Moreover, the Miu Wan pier in the southwest of the village had been constructed with access to the South Lantau Road<sup>421</sup>.

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<sup>420</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-4111, Flying Height: 20000ft., Scale 1: 12000, Flight Date: 1945-11-11.

<sup>421</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-6281, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-31.



Plate 5.10: Digital Aerial Photo taken in 1993. The aerial photo shows the Tong Fuk Prison was constructed. Many farmlands were abandoned while some turned into buildings along the road or woodlands<sup>422</sup>.



Plate 5.11: Digital Aerial Photo taken in 2012. Recently, the village expanded with more farmland in the east turned into residential area<sup>423</sup>.

<sup>422</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CN05180, Flying Height: 3000ft., Scale 1: 6000, Flight Date: 1993-11-02.

<sup>423</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CS38257, Flying Height: 6000ft., Scale 1: 6000, Flight Date: 2012-09-17.





Plate 5.12: Comparison between Plate 5.8 and 5.11, showing changes of Tong Fuk over the past 60 years.



## 5.5 Village Life

Before the 1960s, the villagers made a living on fishing and farming. They produced two crops of rice annually and sold it to Cheung Chau in exchange for imported rice of lower quality in greater amount<sup>424</sup>. In winter, they grew a crop of vegetables such as onions and sweet potatoes. Males mastered the use of sampans and fishing tools (e.g. nets and pullers). They caught shrimps, pomfrets and cuttlefish mainly. Shrimps were mostly sold to boat people from Cheung Chau. Their business was large that the Cheung Chau shrimp dealers set up depots in Tong Fuk. After buying shrimps from the villagers, they beat the shrimp into paste and dispatched them to Cheung Chau regularly for fermentation and drying<sup>425</sup>. Some villagers also dug clams along the coast. It shows that fishing had been a major industry. Females would not fish but did farming chores, gathered firewoods and kept livestock, including oxen (at least one per family as draft animal), pigs (around 6-8), chicken (a few dozens), which would be sold to Cheung Chau besides consuming<sup>426</sup>. For other sideline businesses, the government would give pine seedlings to the villagers for planting<sup>427</sup>, presumably for use as firewood. Some villagers gathered a kind of “half herb half tea “*tsz pooi tin kwai (Begonia fimbristipula)*” and wild tea leaves at the foothills of the Lantau Peak<sup>428</sup>, while some of them gathered grass and firewoods and sold them to Cheung Chau<sup>429</sup>, where they would also buy grocery items. According to James Hayes’s study, some villagers in the 1950s said their forbears used to grow sugar cane and produce brown sugar<sup>430</sup> but it had no longer existed. And there were around 10 villagers working in the urban in the 1950s<sup>431</sup>.

Economically speaking, the major clans of Tang and Chan were more affluent by owning more lands while other villagers (usually their cousins) rented farmland from them<sup>432</sup>. According to a land transaction record from the Art Museum of the Chinese University of Hong Kong, a member of the Tang sold farmland in Shui Hau to a member of the Chan<sup>433</sup>. A Tang also lent money for repairing the embankment in Pui O<sup>434</sup>. These show that the clans were affluent enough to afford these capital transactions. In James Hayes’s study in the 1950s, there were sufficient farming resources with 180 dau chungs of land and 70 oxen. He also reported that the males were of “fine physique” compared to other Cantonese<sup>435</sup>, which might suggest the sufficient nutrition supported by the economy. There were also small shops selling candies<sup>436</sup> and itinerant artisans such as blacksmiths and weavers in the winter stationing in the village<sup>437</sup>. These indicates the abundance of material and human resources in the village.

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<sup>424</sup> Strickland, John, 2010, p. 91.

<sup>425</sup> John Strickland, 2010, p. 89-91.

<sup>426</sup> John Strickland, 2010, p. 89.

<sup>427</sup> 〈深入調查長洲各鄉〉，《華僑日報》，1955年1月16日。

<sup>428</sup> P.H. Hase, J.W. Hayes, and K.C. Iu. 1984. ‘TRADITIONAL TEA GROWING IN THE NEW TERRITORIES’, *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol. 24, p.264-281.

<sup>429</sup> Strickland, John, 2010, p. 91.

<sup>430</sup> Strickland, John, 2010, p. 92.

<sup>431</sup> Strickland, John, 2010, p. 91.

<sup>432</sup> Ibid.

<sup>433</sup> 香港中文大學文物館：〈鄧展明賣地契〉，1891年，Date of Visit: 18 Oct 2021.

<http://www.artmuseum.cuhk.edu.hk/en/collections/results/detail/1210>

<sup>434</sup> 〈大嶼貝澳鄉 鄉民望當局助修理海墾〉，《香港工商日報》，1956年2月17日。

<sup>435</sup> Strickland, John, 2010, p. 91-92.

<sup>436</sup> Strickland, John, 2010, p. 91.

<sup>437</sup> Strickland, John, 2010, p. 92.



Plate 5.13: Row of houses at Tong Fuk Village in 1959<sup>438</sup>



Plate 5.14: Village building at Tong Fuk Village in 1965<sup>439</sup>

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<sup>438</sup> Hayes, James W., 2012a, p. 17.

<sup>439</sup> Youtube.com, '香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp', Date of Visit: 18 Oct 2021. <https://www.youtube.com/watch?v=kwQa-MinBjQ&t=264s>

## **5.6 Folk Belief and Customs**

According to an article in the 1950s, the Chans and the Tangs still kept the custom of autumn ancestral worship of lineage. Among them, the Chans would visit Ngong Ping and the mountain at the back of Tong Fuk, while the Tangs would perform the ritual in Tung Chung. In addition, since the Tangs of Tong Fuk is a tributary of Ha Tsuen in Yuen Long, Tong Fuk villagers would also join the autumn ancestral worship in Yuen Long<sup>440</sup>. However, the research team had no findings on whether the villagers of Tong Fuk still retain the above custom now. In the past, the villagers believed in Fung shui. If there were issues, they might attribute to the impact of fung shui where earth god and spirits were offended and Taoist ceremonies were necessary for peace and safety. For example, in 1923, there were several unusual deaths in the village, and it was believed to be caused by a villager who had cut stone from particular fung shui spot to build a house. The villagers invited a Hakka priest from a neighboring village to perform a ceremony of “tun fu” (talismán establishment) to resolve the evil<sup>441</sup>. “Tun fu” is a ceremony to deal with natural environment – with bamboo sticks writing the names of the earth deities/spirits surrounding and magic figures, to summon the deities for protection<sup>442</sup>.

In 1958, due to the extension of the South Lantau Road, the landscape was to be affected. According to James Hayes, the process involved the choice of auspicious date for commencing the construction, by asking the permission from Hung Shing and Kwan Tai. Therefore, there were delays of 2 or 3 days on each section<sup>443</sup>. Before the constructions, a two-day “tun fu” was performed. Prior to that, villagers could not leave or enter the village, or go to the fields. They had to have vegetarian diet for a week as well. During the ceremony, they offered chicken, pigs and fruits. After the construction, they offered chicken and pigs again to thank the deities<sup>444</sup>. These show the villagers’ belief in fung shui and folk religion. The government subsidised the ceremony<sup>445</sup>. The ritual of “tun fu” was also performed before the construction of Tong Fuk Prison started in 1964. At that time the government subsidised Tong Fuk villagers with more than \$2,000 to hire priests for setting up altars in the village to hold the ritual. The villagers also retained the practice of having only vegetarian meals for a week before the ritual<sup>446</sup>.

In addition to the above-mentioned ritual of “tun fu”, it can be seen from internet photos that villagers of Tong Fuk still perform God-rewarding activity on the 16th day of the 12th lunar month in 2015 (though the research team did not have any findings during site visit). Lion dance would be performed at various spots including the Hung Shing Temple, Kwan Tai Temple, earth-god shrines and Tin Hau Temple, and finally villagers would assemble in the open space opposite South Lantau Road to prepare for the pig cutting ceremony<sup>447</sup>.

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<sup>440</sup> 〈大嶼山唐福鄉陳鄧兩族秋祭〉，《華僑日報》，1959年10月31日。

<sup>441</sup> Hayes, James W., 1965, p. 122-124.

<sup>442</sup> 〈躉符由來〉，《信報》，2014年11月28日，Date of Visit: 18 Oct 2021.

<https://web.archive.org/web/20141229124000/http://www2.hkej.com/property/article/id/943623/躉符由來>

<sup>443</sup> Hayes, James W., 1999, ‘Fengshui and road works at Tong Fuk Village, South Lantau, in 1958’, *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.39, p. 255-259.

<sup>444</sup> Hayes, James W., 1965, p. 122-124.

<sup>445</sup> 〈大嶼山在塘福鄉 築第二條新公路〉，《華僑日報》，1959年7月11日。

<sup>446</sup> 《華僑日報》，〈嶼南塘福蕨埔坪興建不設防監獄〉，1964年2月3日。

<sup>447</sup> Facebook.com, Date of Visit: 18 Oct 2021.

<https://www.facebook.com/photo/?fbid=932241406794871&set=g.43532108887>



Villagers worshipped Kwan Tai Temple in the village, Hung Shing Temple in Miu Wan, as well as earth god in rock shrines. And in its southeastern coast, there stood a Tin Hau Temple, with its year of establishment unknown. According to the records in the temple, it was rebuilt in 1992. In addition to subsidizing \$200 per household in the village, the donors who subsidized the remaining funds were mainly Tangs and Chans, with the remaining surnamed Man, Yuen, Lai, and others. It is inferred that the Tin Hau Temple should be a temple for internal ritual affairs in Tong Fuk Village. The red cloth in front of the incense table in the temple was donated by all the villagers in Tong Fuk in 2019. There is a stone next to the mirror screen of Tin Hau on the incense table. Further investigation is required to study what kind of deity it represents.

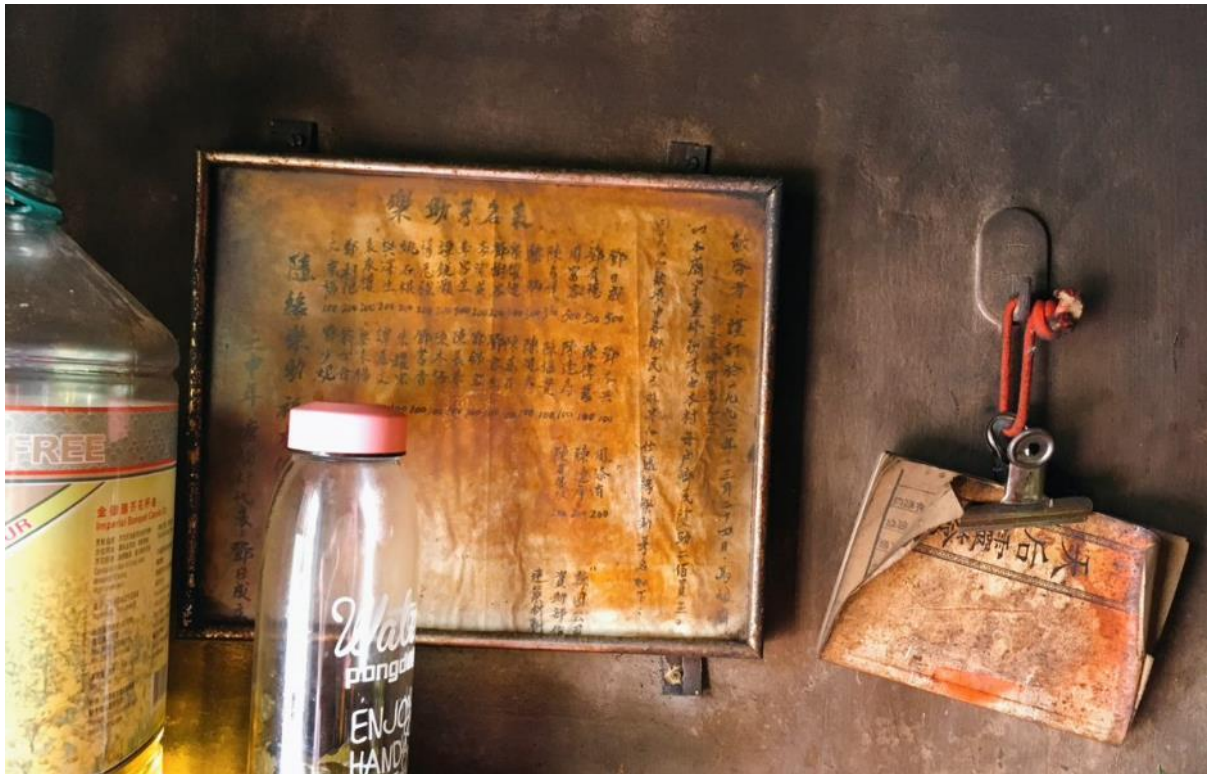


Plate 5.15: Donors of the rebuilt of the Tin Hau Temple, photo taken by the research team in 2021.



Plate 5.16: Fitting and furnishing of the Tin Hau Temple, photo taken by the research team in 2021.

Hung Shing Temple has a long history with its bronze bell inscribed with the year of 1803. Besides Hung Shing, the Temple also worships other sea gods King of *Yu Tau* (fish head) and King of *Shui Ching Gong* (crystal palace) (also known as "Dragon King") with respective altars, for the blessing of safety when fishing<sup>448</sup>. With the Hung Shing Temple, the cape it situates is named the bay of Hung Shing or Miu (temple) Wan (bay). The Hung Shing Temple became dilapidated after the 1950s, and the villagers have rebuilt the temple twice. According to articles at the time, the villagers had planned the first reconstruction project as early as August 1963. The layout plan of the reconstructed temple was based on the Man Mo Temple in Mui Wo (need further justification), and the opening of the temple would be arranged in time for the Hung Shing Festival the following year<sup>449</sup>. However, it was not until January 1965 that the refurbishment was held, and the celebration turned into a unicorn dance and a puppet show<sup>450</sup>. The second renovation was in 1990, funded by the Chinese Temples Committee<sup>451</sup>.

Before the Second World War, there was an annual ceremony in Hung Shing Temple on the 13<sup>th</sup> day of the first lunar month where Hung Shing statue was brought around on a sedan chair and many villagers came to offer<sup>452</sup>. There also used to be *Da Chiu* but these no longer exist<sup>453</sup>. When we asked local villagers today, they were not certain if there are still rituals performed today in the temple. Further investigation will be necessary.



Plate 5.17: Sedan chair for deities of Hung Shing Temple, photo taken by the research team in 2021.

<sup>448</sup> 周樹佳，〈香港諸神：起源、廟宇與崇拜〉，中華書局，頁 209、261。

<sup>449</sup> 〈大嶼山塘福鄉民 重修洪聖古廟〉，《華僑日報》，1963年8月1日。

<sup>450</sup> 〈嶼南塘福古廟 隆重舉行開光〉，《華僑日報》，1965年1月19日。

<sup>451</sup> 〈塘福村洪聖廟 重修完成開光〉，《華僑日報》，1991年1月5日。

<sup>452</sup> Antiquities Advisory Board, 'Historic Building Appraisal - Hung Shing Temple, Tong Fuk, Lantau', Date of Visit: 19 Oct 2021.

[https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1421\\_Appraisal\\_En.pdf](https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1421_Appraisal_En.pdf)

<sup>453</sup> Hayes, James W., 2012a, p. 146.





Plate 5.18: Hung Shing Temple, photo taken by the research team in 2021.



Plate 5.19: Man Mo Temple in Mui Wo, 2015<sup>454</sup>.

<sup>454</sup> Google Maps, Date of Visit: 19 Oct 2021.

<https://www.google.com/maps/@22.271622,113.9912865,2a,80.9y,348.45h,98.98t/data=!3m6!1e1!3m4!1sOw-l46249wT5SfINGfPPhA!2e0!7i13312!8i6656?hl=zh-TW>



For Kwan Tai, he is usually worshipped among clans on land, such as the Tangs in Ping Shan of Yuen Long, who worship Kwan Tai in the Tsui Sing Lau Pagoda. Kwan Tai is a god of martial arts (power). The villagers of Tong Fuk may worship him for maintaining their village as a power of the region (for their wealth and prosperity). The elders in the village said that Kwan Tai Temple of Tong Fuk has a history of more than 250 years<sup>455</sup>. However, it is difficult to judge since the building has no stone carvings and couplets, and there are no bronze bells or inscriptions in the temple. The temple we see now was renovated in 1983. Similar to Hung Shing Temple, the renovation work was funded by the Chinese Temples Committee, but was carried out by the villagers of Tong Fuk<sup>456</sup>.



Plate 5.20: Kwan Tai Temple, photo taken by the research team in 2021.

In addition, the four existing earth god shrines in Tong Fuk are scattered at the east, south and west exits before the village extends to both sides (the north is the woods). The stone wall wreckage or boulder on their back are part of the former protective wall of the village.

Please refer to the List of Cultural Heritage Resources in Chapter 5.11 for more details on the architectural features of the aforementioned buildings and heritage sites.

<sup>455</sup> 〈塘福村修建關帝廟揭幕〉，《華僑日報》，1983年6月3日。

<sup>456</sup> Ibid



Plate 5.21: Earth god shrine located at the west exit of the village in 1965 (i.e. cultural heritage resource item TF-01-PA5)<sup>457</sup>



Plate 5.22: Earth god shrine in 2021 (TF-01-PA5). Compared with plate 5.21 the shape of the shrine and the boulders on its back have not changed much, but a new treasure furnace has been added to its right side, and the base made of mud and stones has also been reinforced with cement. Photo taken by the research team in 2021.

<sup>457</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 19 Oct 2021. <https://www.youtube.com/watch?v=kWQa-MinBjQ&t=264s>

## **5.7 Social Changes**

### *5.7.1 The Decline of Traditional Industries and Techniques*

After the construction of the Shek Pik Reservoir in the 1960s, to increase the volume for the reservoir, many aqueducts were built and cut the streams, affecting the irrigation of villages and other uses of water. The water pipe to Tong Fuk was split also to Shui Hau, leading to water shortage<sup>458</sup>. In 1962, villagers from both villages even had conflict over water issue<sup>459</sup>. Even the government built a water gate in 1963, and dams were built in seven places in Tong Fuk to prevent the land mud beside the aqueducts from being washed down by the heavy rain and destroying the farmland<sup>460</sup>, at the same time another water source was provided to Shui Hau to increase its water supply<sup>461</sup>, the situation was not improved. Due to the unusually slow water supply from the new water source at Shui Hau, and the abnormal dry weather the following year, the two villages once again had disputes over water competition, and they even blocked each other's water pipes at the dam<sup>462</sup>.

Afterwards, the villagers of Tong Fuk wrote to the District Office of the Outlying Islands, stating that "only two-tenths of the fields are currently cultivated, and the rest are not cultivated without water. It has never been so dry in history" and pointed out that "before the government started constructing the waterworks, there was sufficient water conservancy. However, the underground water was evacuated by the tunnel, and the stream water was intercepted by the aqueducts after the completion of the waterworks. Only two-tenths of farmland in the village are left, the rest are deserted, and since half of the local projects have been completed, the villagers have no work to do to supplement their livelihoods"<sup>463</sup>. The situation of water shortage continued to worsen, resulting in the loss of crops in Tong Fuk in 1964<sup>464</sup> and 1971<sup>465</sup> respectively, and more than 100 acres of paddy fields were lost due to lack of water<sup>466</sup>.

In addition to the problem of water shortage, the government has not been able to clear the land mud dug up when the aqueducts were built on the mountain. When a rainstorm occurred, the farmland and crops in Tong Fuk would be covered by land mud or washed away by flash floods. In 1966, it was reported that 26 farmers in Tong Fuk were affected by the rain, and most of their farmland was covered by landslide. Due to lack of money and manpower, all the affected farmland could not be cleared<sup>467</sup>. There were also problems like some draft oxen were hit by cars on the South Lantau Road<sup>468</sup>. The environment became less favorable to farming.

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<sup>458</sup> 〈水務局理民府昨聯巡大嶼南 設法改善水利〉，《華僑日報》，1962年11月23日。

<sup>459</sup> 〈水口塘福兩村爭水問題解決〉，《華僑日報》，1962年9月7日。

<sup>460</sup> 〈整個大嶼南水利獲改善〉，《華僑日報》，1963年1月5日。

<sup>461</sup> 〈大嶼山各區鄉村多獲自來水供應〉，《華僑日報》，1962年10月23日。

<sup>462</sup> 〈農田普遍缺水塘福水口爭水〉，《華僑日報》，1963年4月7日。

<sup>463</sup> 〈大嶼山各區到處鬧水荒〉，《華僑日報》，1963年5月23日。

<sup>464</sup> 〈因建水塘影響 多處禾田失耕〉，《大公報》，1964年8月21日。

<sup>465</sup> 〈大嶼山水口村嚴重鬧水荒〉，《大公報》，1971年5月9日。

<sup>466</sup> 〈因建水塘引水道關係嶼南禾田連年失收〉，《大公報》，1966年11月12日。

<sup>467</sup> 〈大嶼南塘福鄉 災民未獲救濟〉，《大公報》，1966年8月29日。

<sup>468</sup> 〈塘福水口一帶 農田又告缺水〉，《華僑日報》，1963年9月6日。



In response to the unfavourable agricultural conditions, as mentioned in Chapters 3.7.1 and 4.7.1, pineapple was introduced to Tong Fuk as a more profitable economic crop. According to the survey map of the Lands Department in the 1960s, the pineapple plantation areas mainly revolved around the Tong Fuk Prison (see plate 5.23). The plantation extended to the foothills at the east of the village during the 1970s (see plate 5.24). At present pineapple can still be seen in the village (though it is not sure if they are planted by the villagers).

However, with more convenient transport, competitive salary in urban areas, together with the availability of public housing, many villagers moved to urban and eventually led to the decline of local agricultural activities.



Plate 5.23: Area of pineapple plantation in Tong Fuk (Red frame) in 1969<sup>469</sup>

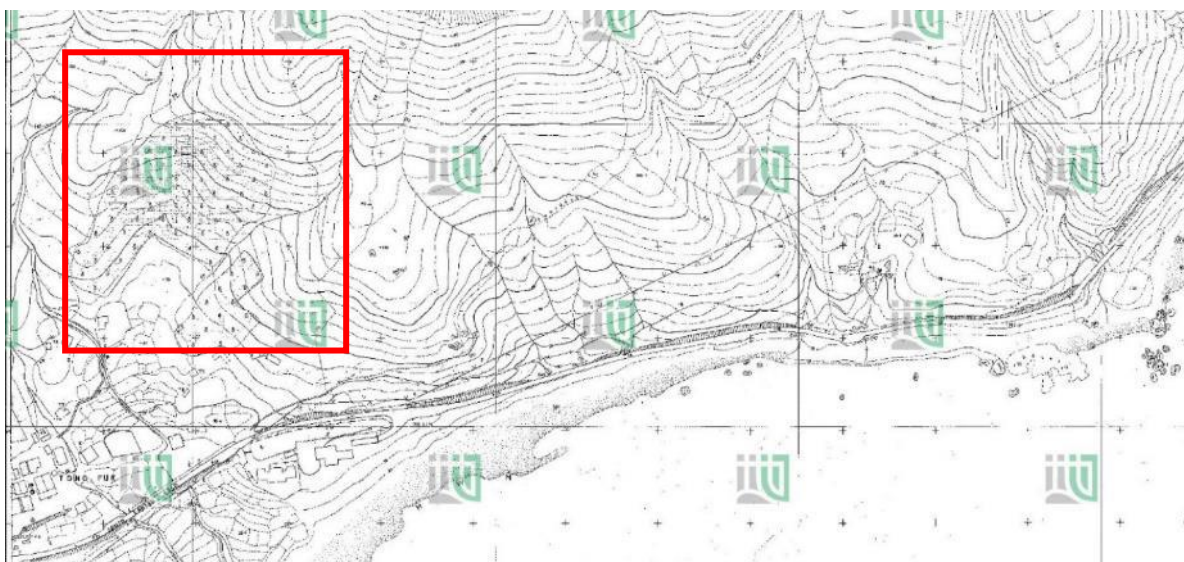


Plate 5.24: The extended area of pineapple plantation in Tong Fuk (Red frame) in 1974<sup>470</sup>

<sup>469</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 224-SE-B, 1969.

<sup>470</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 224-SE-B, 1974.



Plate 5.25: At present pineapple can still be seen in the village (bottom left of the photo), photo taken by the research team in 2021.



### 5.7.2 The Building of Connections between the Lantau and the greater Hong Kong Area

The government extended the South Lantau Road in the late 1950s and the section of Tong Fuk was expanded in 1976<sup>471</sup>. Buses for Mui Wo were in service. In 1980, double-deck buses began to serve the villagers and tourists<sup>472</sup>. Unlike Shui Hau, as Tong Fuk was a terminal, villagers had no problem with getting on a bus. In the 1980s, Tong Fuk had been a tourist spot for swimming<sup>473</sup>. Many grocery stores and resorts operated. In 1985, the government carried out winter projects at Tong Fuk Beach, including the construction of offices, observation decks, storage rooms, ambulance stations, changing rooms and toilets. In 1986, Tong Fuk Beach became a gazetted beach managed by the former Regional Council. The former Regional Services Department would send lifeguards on duty from 9:00 am to 6:00 pm every day during the swimming season, and there would be refreshment kiosks on the beach<sup>474</sup>. In the 1990s, the government expanded the service on Tong Fuk beach<sup>475</sup>. Since the 2000s, after the opening of the Chek Lap Kok Airport, many foreigners (including pilots) moved to Tong Fuk for its accessibility to the airport and its environment.



Plate 5.26: Tong Fuk Beach in 1981. Many tourists were already camping at the beach and engaging in other recreational activities<sup>476</sup>.

<sup>471</sup> 〈大嶼公路擴闊 長沙至姜山及塘福〉，《華僑日報》，1976年6月13日。

<sup>472</sup> 〈大嶼山交通實現改善服務 雙層巴士通車〉，《華僑日報》，1980年4月3日。

<sup>473</sup> 〈大嶼山長沙及塘福海灘 巨浪高達十二呎 遊客一死兩失蹤〉，《香港工商日報》，1983年6月27日。

<sup>474</sup> 〈市署員工施工四月唐福海灘大獲改善〉，《華僑日報》，1986年6月23日。

<sup>475</sup> 〈區局改善離島各區泳灘服務〉，《華僑日報》，1991年4月27日。

<sup>476</sup> Hong Kong Memory, 'Cheung Sha Beach, Lantau Island', Date of Visit: 20 Oct 2021.

[https://www.hkmemory.hk/collections/hkplaces/All\\_Items/images/201107/t20110722\\_42201.html?f=search&t=search\\_datas.jsp&path=channelid=230719|searchword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3](https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42201.html?f=search&t=search_datas.jsp&path=channelid=230719|searchword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3)





Plate 5.27: Grocery store in Tong Fuk in 1982<sup>477</sup>



Plate 5.28: A signboard of Tak Po Restaurant before 1990<sup>478</sup>, serving tourists and local workers<sup>479</sup>.

[D%272128%27%29|keyword=%E9%95%B7%E6%B2%99+and+%28PLACESIDS%3D%272128%27%29|css](https://digitalrepository.lib.hku.hk/catalog/hd76s546h/#?c=&m=&s=&cv=&xywh=-802%2C-52%2C2937%2C1031)  
[Tab=0|templet=search\\_result\\_all\\_cht.jsp](https://digitalrepository.lib.hku.hk/catalog/hd76s546h/#?c=&m=&s=&cv=&xywh=-802%2C-52%2C2937%2C1031)

<sup>477</sup> Digital Repository, the University of Hong Kong, 'Tong Fuk, Lantau Island', Date of Visit: 20 Oct 2021.

<https://digitalrepository.lib.hku.hk/catalog/hd76s546h/#?c=&m=&s=&cv=&xywh=-802%2C-52%2C2937%2C1031>

<sup>478</sup> Evidenced from its phone number digits.

<sup>479</sup> Facebook.com, Date of Visit: 20 Oct 2021.

<https://www.facebook.com/photo?fbid=204129591508616&set=a.204129568175285>



China Motor Bus Memorial Page



Plate 5.29: A double-deck bus of the New Lantau Bus in 1985, from Mui Wo to Tong Fuk<sup>480</sup>.

<sup>480</sup> 中華巴士紀念館：〈新大嶼山巴士公司發展回顧－勝利二型時代〉，Date of Visit: 20 Oct 2021.  
<https://www.chinamotorbus.com/others/new-lantau/nlb-development-2/>



## **5.8 Planning and Built Environment**

### *5.8.1 Built Environment*

#### *5.8.1.1 Village Layout and Dwelling Type*



Plate 5.30: Village layout of Tong Fuk, illustrated by the research team in 2020.

The built-up area of Tong Fuk Village mainly occupies the north side of South Lantau Road. The village expanded throughout the decades from 1950s to 2000s along the east-west axis. Large rocks dotted around the village common spaces contribute to one of the significances of the village. It is speculated from the old photos that the village should have been surrounded by stone walls made of rubble (see plate 5.31) for defense and boundary delineation. Currently, the research team has only found a residual wall at the old entrance and exit in the east of the village (see plate 5.32). There is also a section of stone wall outside the earth god shrine at the western side of the village (Near no. 154A Tong Fuk) (see Figure 5.33), further research is needed to determine whether it contributes to parts of the stone wall surrounding the old village, so it has not been included in the List of Cultural Heritage Resources in Chapter 5.11.

From the late 1980s, abandoned farmlands were converted into new residential clusters that developed on either flank of the original village core. South of the main road are wetland and marshland areas rich with wildlife.





Plate 5.31: Tong Fuk Village in 1965. Rubble stone walls could be seen at the left side of the photo<sup>481</sup>.



Plate 5.32: Residual wall at the old entrance and exit in the east of the village, photo taken by the research team in 2021.

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<sup>481</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 20 Oct 2021. <https://www.youtube.com/watch?v=kWQa-MinBjQ&t=264s>



Plate 5.33: Residual wall outside the earth god shrine at the western side of the village (Near no. 154A Tong Fuk), photo taken by the research team in 2021.



Plate 5.34: Large rocks dotted the village common spaces contributes to one of the significances of the village, photographed and illustrated by the research team in 2020.



With regards to dwelling type, three stories houses with balconies and large gardens are commonly found further away from South Lantau Road. Some have been converted into vacation hostels or occupied by tenants, such as expatriots or local residents. Two stories houses with balconies are often closer to South Lantau road. Their canopies create covered semi-outdoor spaces for local villagers chatting and sitting. Half-abandoned corrugated metal and wooden single-storey squatters are occasionally found higher up at the back of the village.



Plate 5.35: Different building types of Tong Fuk Village, photographed and illustrated by the research team in 2020.



### 5.8.1.2 Communal Space

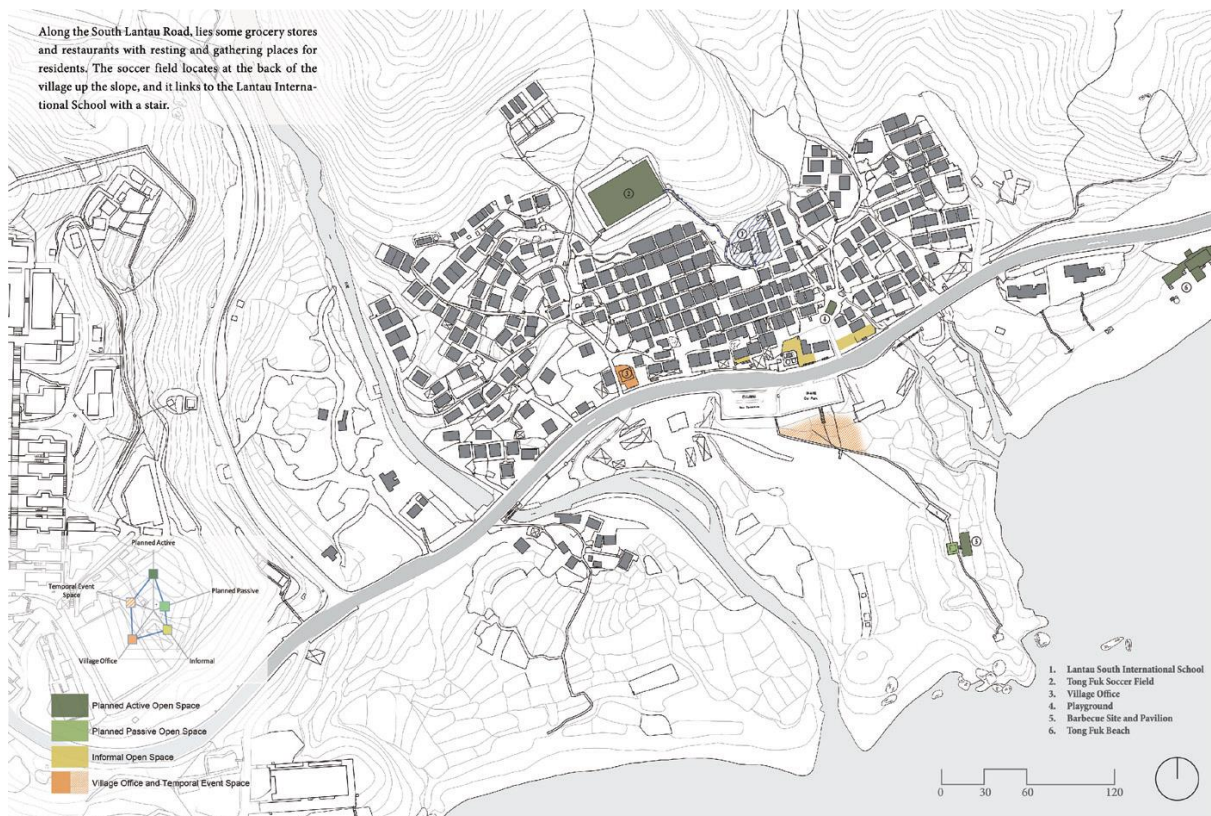


Plate 5.36: Distribution of communal space of Tong Fuk, illustrated by the research team in 2020.

The villagers gather mainly at restaurants near the South Lantau Road, the mini stores in the village and Tong Fuk Village Office. There are also small parks and basketball courts in the village but not many people use them. The space outside the bus stop is where the villagers hold their Poon Choi feast during Chinese New Year.

Tong Fuk Village Office is the formal meeting place for villagers to discuss village issues such as organizing the Poon Choi feast in Chinese New Year. Several restaurants and mini stores are located along South Lantau Road. Their canopies provide covered places for social gathering for villagers and visitors. They chat, rest or play mahjong under these canopies.

## 5.8.2 Community Facilities

### *5.8.2.1 Infrastructure*

Prior to the 1960s, villagers took sampans to commute between Shui Hau, Pui O and Cheung Chau in Miu Wan, which was quite dangerous as it had been a rocky shore<sup>482</sup>. In the late 1950s, as there was a shortage of prisons, the government chose Ma Po Ping (麻埔坪<sup>483</sup>) as a site for a new prison. The construction was carried out by Paul Y Engineering and it would need to transport, store and process architectural materials.

As a result, the original Lot DD328 L 591 where the Hung Shing Temple located was divided into two pieces of lots, one was sold to Paul Y Engineering for constructing warehouses and workshops, and the remaining one was kept as the temple after liasing among the Secretariat for Chinese Affairs in the New Territories, Tong Fuk villagers, and Paul Y Engineering (see plate 5.37). Apart from the warehouses and workshops, Paul Y Engineering also built a pier with a total length of 200 feet and a width of 20 feet on the waterfront in front of the Hung Shing Temple according to an article of *Wah Kiu Yat Po* in 1960, and the pier would be donated to Tong Fuk after completion<sup>484</sup>.

As shown in plate 5.37, the pier would be used equally by Paul Y Engineering and Tong Fuk villagers during the prison construction period (Paul Y Engineering mainly used the pier to transport the heavy equipment and bricks required for the construction of the prison<sup>485</sup>), and it would be managed by Tong Fuk Village after the construction of Tong Fuk Prison was completed.

Unfortunately, the construction work of the pier brought about noise and pollution and affected fishing. The villagers no longer used the pier during the prison construction period. The pier was managed by the villagers after the construction. The embankment has to be repaired after typhoons, financed by the villagers.

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<sup>482</sup> Strickland, John, 2010, p. 91.

<sup>483</sup> Also known as 「麻埔坪」。

<sup>484</sup> 〈嶼南區塘福鄉興建碼頭〉，《華僑日報》，1960年9月25日。

<sup>485</sup> 〈當局在大嶼山之塘福地方增設新獄〉，《華僑日報》，1963年9月5日。

## 塘福碼頭歷史簡介

塘福洪聖灣，又名鞋角（意指大石嶼岬之地）。清嘉慶年間，洪聖灣畔已建有廟宇供本地民衆和水上漁民參拜，後更設立書塾為塘福及長沙村民子弟教學。在海灣東隅原有一石堆灘頭，當年大嶼山未建道路，村民主要依靠此處下海謀生，划船運載漁獲海產、木柴、家禽農作物等往長洲售賣，然後購買日常生活用品回家。其時此地帶乃塘福村民集祭祀、教育和對外交通的活動中心，是孕育我村歷代人福澤之地。

時移世易，上世紀60年代初港英政府選址在麻埔坪興建監獄，工程的開展改變了洪聖廟周圍環境面貌！承造監獄工程的保華建築公司為方便運輸材料和維修機械，需要利用此地方建造碼頭和廠房來提升施工效率。那時香港社會正值飛躍發展階段，各項基礎設施需快馬加鞭進行，港府便促成新界華民政務司、塘福村代表、保華建築公司等三方協商，把洪聖廟座落這幅土地（原328約第591地段）一分為二切割成591 S.A和591 R.P. 兩個地段。其中591 S.A.面積78,408方呎土地以港幣31,363元出讓予保華公司作倉庫及廠房用途；591 R.P.面積14,810方呎土地則留為廟宇及村民存放舢舨漁具之用。

惟保華公司建造碼頭之際，工程噪音和污染令致漁獲海產減少，且工人強勢快速施工又妨礙村民出入，彼此產生了矛盾。為安撫民心凝聚各方，時任離島理民府長官費士陶（Mr. Bristow H.M.A.）遂向村代表及村民承諾碼頭建成後塘福村與保華公司有平等使用權利，及當保華公司完成所有工程撤出塘福後，碼頭便會交由塘福村打理。而事實上，政府部門確從未有為碼頭投放過一分資源，數十年來經歷多次颱風巨浪損毀，此碼頭一直都是由塘福村負責維修、保養和管理的。

註：其後華人置業收購了保華公司，隨之將591 S.A.地段售予美國電訊科技公司LEVEL3。2000年LEVEL3在洪聖廟后側建了一座海底電纜站，象徵傳統文化的洪聖古廟和代表數碼時代的光纖大樓從此並立於鞋角之上。

塘福村公所誌

（陳信有供稿）

Plate 5.37: Plaque introducing history of the Miu Wan Pier, photo taken by the research team in 2021.



Plate 5.38: According to plate 5.37, the five lots in this plate were originally Lot DD328 L 591, where the Hung Shing Temple was located. In the 1960s it was divided into two lots: 591 RP and 591.S.A, and later 591.S.A was split into two lots: 591.S.A RP and 1950 (where of the current Tong Fuk Cable Landing Station is located).



It is worth noting that, according to the aerial photographs and survey maps of the Lands Department in the 1960s, a small building, namely the Dragon Boat House of Tong Fuk Sports Association, located next to the Miu Wan Pier was completed no later than 1967. As its locations were in the lot owned by Paul Y Engineering at that time, it might be one of the former warehouses and workshops for the construction of the Tong Fuk Prison. The building is now managed by the Tong Fuk Sports Association and is used for water sports.

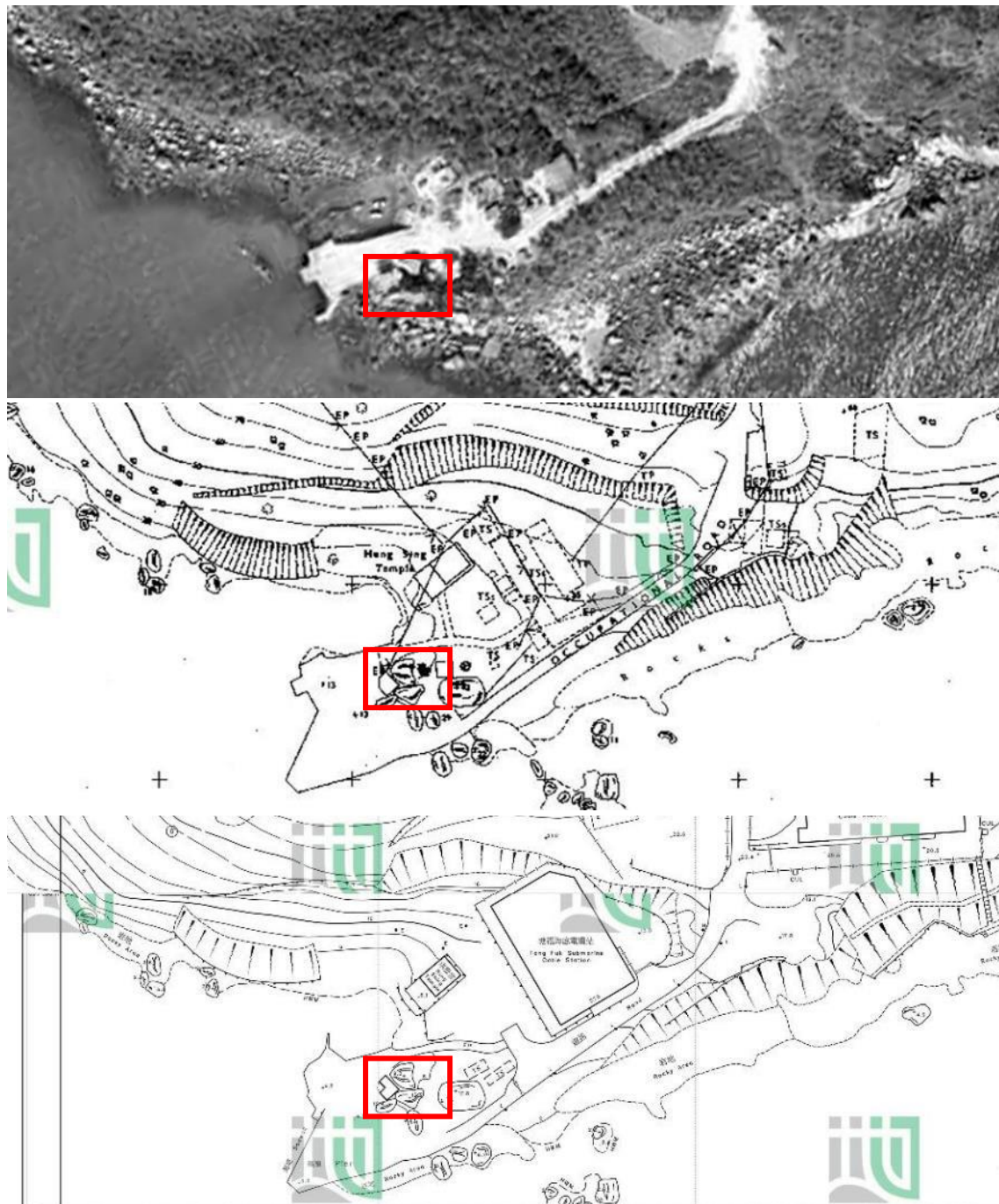


Plate 5.39: The Dragon Boat House (Red frame) in 1963 (top), 1967 (middle) and 2021 (bottom)<sup>486</sup>.

<sup>486</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4233, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-24; Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 224-SE-D, 1967 and 1:1000 Topographic Map, No. 13-NE-13A, 2021.





Plate 5.40: The Miu Wan Pier and the Dragon Boat House at its left, photo taken by the research team in 2021.



Plate 5.41: The Dragon Boat House of the Tong Fuk Sports Association, photo taken by the research team in 2021.



### 5.8.2.2 Correctional Facilities

In 1966, Tong Fuk Prison was in operation and adopted an open policy – without walls or wire fences<sup>487</sup>, being second of its kind after Chi Ma Wan Prison<sup>488</sup>. The dormitories are two-storey high, accommodating 1,150 inmates sentenced 3 years or below. In 1972, it was turned into a (drug) addiction treatment centre and a detention centre was also constructed in the area<sup>489</sup>. In 1975, it was used as prison again, and was briefly used as a shelter for Vietnamese refugees<sup>490</sup>. It was later renamed “Ma Po Ping Prison”<sup>491</sup>, and it is known as Tong Fuk Correctional Institution nowadays.



Plate 5.42: Tong Fuk Prison in 1972 from Information Services<sup>492</sup>

<sup>487</sup> 〈大嶼山塘福監獄 犯人一面服刑一面學做手藝〉，《華僑日報》，1967年6月7日。

<sup>488</sup> 〈大嶼山塘福建關不設防監獄〉，《華僑日報》，1965年10月29日。

<sup>489</sup> 〈大嶼山塘福不設防監獄 明年改關為戒毒所〉，《華僑日報》，1971年12月18日。

<sup>490</sup> 〈塘福監獄越南難民大騷動〉，《華僑日報》，1978年12月16日。

<sup>491</sup> 冼樂嘉、呂麗娟：《1841至1999年香港懲教服務歷史》。（香港：冼樂嘉新聞資訊，2011年）。

<sup>492</sup> Multimedia Information System, Hong Kong Public Libraries, 'Tong Fuk Prison, Lantau', Date of Visit: 21 Oct 2021.

<https://mmis.hkpl.gov.hk///c/portal/cover?c=QF757YsWv59JUcUoLpFJoZu9gX3FvN7y>



Inmates learned craftwork<sup>493</sup> and under supervision of one to two staff, they helped plant trees (for water catchment area of Shek Pik Reservoir) and build improvements in South Lantau such as roads<sup>494</sup>, fences<sup>495</sup>, repairing ancestral hall<sup>496</sup> for villagers etc. In 1969, they even helped produce materials for the Hong Kong Festival<sup>497</sup>. It is worth mentioning the inmates helped build the children playground in Tong Fuk in 1968<sup>498</sup>, the basketball court in 1974. The facilities have been managed by the Tong Fuk Village Office. The inmates contributed quite a lot to the infrastructure in the area and the villagers were reported to be quite happy with this<sup>499</sup>. There were also some facilities the government built for the needs for the inmates and staff of the prison and the villagers. For example, the villagers joined a weekly movie screening in the prison. The school in the prison for the staff's children was also used by children from the village<sup>500</sup>.

However, since the late 1960s, the villagers were increasingly dissatisfied with the prison, and they complaint to the government in 1969<sup>501</sup>, 1971<sup>502</sup> and 1972<sup>503</sup> that fugitives of the prison often stole fishing gear and crops from villagers, causing villagers to suffer losses and demanded compensation from the government. There was even a fugitive who killed a villager in Shui Hau near the Shek Pik Reservoir, which caused panic among people. Therefore, villagers of Tong Fuk requested the government to move the Tong Fuk Prison to other uninhabited islands, and it should be changed to a fortified prison before it was moved<sup>504</sup>.

In addition, there was an incident that 500 prisoners held a prison guard hostage and demanded better treatment in 1970. They blamed that a week before the incident, a prisoner was beaten by the prison staff, and demanded that the weather was cold and the clothes were insufficient<sup>505</sup>. After investigation, the Commissioner of Prisons, Mr. G. R. Pickett, responded to the inmates' request for better treatment and pointed out, "the administrative standards of Tong Fuk Prison have not met the high expectations I have for all prisons under the Prisons Department. Remedial measures have been taken in response to the issue"<sup>506</sup>. The research team believes that although the prisoners in Tong Fuk Prison are helpful to the lives of the villagers in Tong Fuk, they may not be fully accepted by the local community.

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<sup>493</sup> 〈大嶼山塘福監獄 犯人一面服刑一面學做手藝〉，《華僑日報》，1967年6月7日。

<sup>494</sup> 〈大嶼第二個不設防監獄 塘福監獄囚非危險份子〉，《華僑日報》，1969年12月15日。

<sup>495</sup> 鄒興華、蕭麗娟：《懲與教——香港獄政發展》。（香港懲教署出版，2011年），頁31。

<sup>496</sup> 〈塘福監獄犯人 生活有如常人 不像一所監獄〉，《華僑日報》，1968年6月16日。

<sup>497</sup> Hong Kong Memory, 'Festival Press Release: Prisoners Help Festival of Hong Kong', Date of Visit: 21 Oct 2021.

[https://www.hkmemory.hk/collections/festival\\_of\\_hong\\_kong/All\\_Items/prints/201309/t20130923\\_73917.html?f=search&t=search\\_datas.jsp&path=channelid=230719|searchword=tong+fuk|keyword=tong+fuk|cssTab=0|template=search\\_result\\_all\\_cht.jsp](https://www.hkmemory.hk/collections/festival_of_hong_kong/All_Items/prints/201309/t20130923_73917.html?f=search&t=search_datas.jsp&path=channelid=230719|searchword=tong+fuk|keyword=tong+fuk|cssTab=0|template=search_result_all_cht.jsp)

<sup>498</sup> 〈大嶼山南區 塘福村建成兒童遊樂場〉，《華僑日報》，1968年2月26日。

<sup>499</sup> 〈塘福監獄犯人 生活有如常人 不像一所監獄〉，《華僑日報》，1968年6月16日。

<sup>500</sup> 〈大嶼山塘福監獄 有如度假處所〉，《香港工商晚報》，1968年6月16日。

<sup>501</sup> 〈嶼南各村紛請助建設 改進交通與衛生〉，《華僑日報》，1969年11月8日。

<sup>502</sup> 〈大嶼山監獄常發生囚犯逃脫鄉民損失〉，《華僑日報》，1971年6月29日。

<sup>503</sup> 〈大嶼南區籲請軍方演習 遠離鄉村農作〉，《華僑日報》，1972年10月13日。

<sup>504</sup> 〈塘福逃獄逃生鄉民遭損失要求遷孤島〉，《華僑日報》，1971年8月3日。

<sup>505</sup> 〈大嶼山塘福監獄囚犯要求改善待遇〉，《香港工商日報》，1970年12月28日。

<sup>506</sup> 〈塘福監獄事件調查結果公佈〉，《華僑日報》，1971年1月31日。

### 5.8.2.3 Education Facilities

Tong Fuk School was established in 1959 with more than \$10,000 funded by the government<sup>507</sup>. Some teachers were Tong Fuk villagers. The school welcomed children from different clans and villages<sup>508</sup>. The villagers of Tong Fuk held a Cantonese opera performance to raise fund for building a new playground for the school in the following year<sup>509</sup>. By 1961, Tong Fuk School had dozens of students, and hoped to open a new primary five class<sup>510</sup>. To cope with the increasing number of students, Tong Fuk villagers built a new school building next to the old campus in the 1970s<sup>511</sup>.

Although there is no exact record of the date of closure of Tong Fuk School, according to an article in 1989, the total number of students in five rural schools in Pui O, Shap Long, Cheung Sha, Tong Fuk and Shui Hau in South Lantau at that time was only more than 30, with about 10 of them in Tong Fuk School and Cheung Sha School respectively<sup>512</sup>. As the proposal to establish a central primary school in Pui O was successively implemented in the 1990s<sup>513</sup>, it is estimated that Tong Fuk School ceased operation in the 1990s. The school was turned into one of the campuses of Lantau International School in 1995.



Plate 5.43: Lantau International School, originally Tong Fuk School, photo taken by the research team in 2021.

<sup>507</sup> 〈嶼南鄉會昨補行選舉定期就職〉，《華僑日報》，1959年12月16日。

<sup>508</sup> Hayes, James W., 2010, 'Manuscript Documents in the Life and Culture of Hong Kong Villages in Late Imperial China', *Journal of the Royal Asiatic Society Hong Kong Branch*, Vol.50, p.188.

<sup>509</sup> 〈塘福鄉籌建體育場 義演粵劇成績可觀〉，《華僑日報》，1960年11月27日。

<sup>510</sup> 〈大嶼山全島各鄉村 學校增至廿七所〉，《華僑日報》，1961年9月6日。

<sup>511</sup> 〈大嶼山塘福鄉 獲撥助建公所〉，《華僑日報》，1973年9月5日。

<sup>512</sup> 〈用舊校舍辦校不受歡迎 大嶼山建中心小學家長反應冷淡〉，《華僑日報》，1989年5月13日。

<sup>513</sup> 〈貝澳決建中心小學〉，《華僑日報》，1988年12月18日。

#### 5.8.2.4 Community Organisation and Facilities

In response to the increasing number of villagers, Tong Fuk was awarded with a piece of crown land from the District Office of the Outlying Islands and \$10,000 subsidy in September 1973 to construct a village office in order to facilitate the implementation of village affairs<sup>514</sup>. The office commenced service in April 1974 and was a single-storey flat-roofed concrete building<sup>515</sup>. However, the office we can see nowadays is two-storey high, and it is presumed to have been rebuilt in the 1980s. The font of "Tong Fuk Village Office" above the main entrance is similar to the old building.



Plate 5.44: Comparison of old and new Tong Fuk Village Offices, with the old one (left) taken in 1980<sup>516</sup>, and the new one (right) taken by the research team in 2021.

<sup>514</sup> 〈大嶼山塘福鄉 獲撥助建公所〉，《華僑日報》，1973年9月5日。

<sup>515</sup> 〈大嶼南塘福建成村公所 定下月啟用〉，《華僑日報》，1974年3月14日。

<sup>516</sup> Multimedia Information System, Hong Kong Public Libraries, 'S.N.T., Mr. Akers-Jones visits Island District', Bib ID: PH170322. Date of Visit: 21 Oct 2021. [Coverpage - MMIS \(hkpl.gov.hk\)](https://www.hkpl.gov.hk)



In view that Tong Fuk Village was composed of houses scattered on the hillside, the dirt roads were slippery and difficult to navigate, and the residents were deeply distressed during the rainy season, the Hong Kong College Students Social Service Team held a work camp in Tong Fuk from 18 to 30 July, 1965 to assist Tong Fuk Village building a road from the east entrance of the village to Tong Fuk School at its back. The road was made of reinforced concrete, with about 500 feet long and 3 feet wide. The cement and building materials were provided by the District Office<sup>517</sup>. However, since Tong Fuk Village has been greatly extended to the east and west, it is difficult for the research team to determine whether the village road built at that time has been preserved.



Plate 5.45: The roadworks conducted by the Hong Kong College Students Social Service Team in 1965<sup>518</sup>

<sup>517</sup> 〈香港大專學生社會服務隊 昨在長沙塘福 完成建橋築路〉，《華僑日報》，1965年7月30日。

<sup>518</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 21 Oct 2021. <https://www.youtube.com/watch?v=kwQa-MinBjQ&t=264s>

## **5.9 Natural Resources and Ecology**

In the village life before the 1960s, villagers utilized natural resources around the village to make a living on fishing and farming. For example, they were familiar with different fishing seasons for each type of seafood, such as cuttlefish in the 2<sup>nd</sup> and 3<sup>rd</sup> lunar month, pomfret in the 4<sup>th</sup> and the 5<sup>th</sup>, and shrimps in the 5<sup>th</sup> and the 6<sup>th</sup><sup>519</sup>. Moreover, besides gathering firewood on hillside, villagers collected herbs on Fung Wong Shan (Lantau Peak) for herbal tea<sup>520</sup>.

### **5.9.1 Inshore Marine Resources and Ecology**

Apart from the pollution from the construction of the Miu Wan Pier, the tourist activities in the 1980s also worsened water quality. In 1987, a senior officer of environmental protection reported that water quality of Miu Wan decreased from the first rank (good) to the second (acceptable) (4 ranks in total<sup>521</sup>). The pollution came from the two streams flowing past Tong Fuk village where many resorts operated, as well as the sewage from the Correctional Institution, with a lack of sewage treatment<sup>522</sup>. It was only improved when sewage treatment system was implemented in the 2000s.

### **5.9.2 Land Resources and Ecology**

The ecology of Tong Fuk is diversified, with rivers, streams, rocky shores, and abandoned farmlands slowly turning into wetlands or swamps, attracting migratory birds. Further potential on conservation is worth studying. Several decades ago, there were green turtles breeding on the beach of Tong Fuk<sup>523</sup>. In 2019, Green Power recorded “very rare” butterfly species in Tong Fuk, such as *Cirrochroa tyche mithila*, *Badamia exclamationis*, *Papilio dialis*, and *Papilionoidea* and *Jamides Alecto*<sup>524</sup>.

Similar to Pui O in Chapter 3.9.2, although the current agricultural activities in Tong Fuk have almost completely stopped, the research team found that there are still some relics related to agricultural activities in the wetland area, which may be formed from wild farmland (see plate 5.46). Hence, the research concept of “Wetlandscape” in Chapter 1.4 can also be applied to investigate the cultural value of the wetlands or swamps.

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<sup>519</sup> Strickland, John, 2010, p. 90.

<sup>520</sup> Strickland, John, 2010, p. 92.

<sup>521</sup> Multimedia Information System, Hong Kong Public Libraries, 'Water Quality at Urban Council Gazetted Beaches', Bib ID: UC.REC.249.87. Date of Visit: 22 Oct 2021. [Coverpage - MMIS \(hkpl.gov.hk\)](https://www.hkpl.gov.hk/coverpage-mmis)

<sup>522</sup> 〈塘福渡假屋林立需防污染〉，《華僑日報》，1987年12月8日。

<sup>523</sup> Digital Repository, the University of Hong Kong, 'Return of sea turtles', Date of Visit: 22 Oct 2021. <https://digitalrepository.lib.hku.hk/catalog/jd473393w>

<sup>524</sup> 〈塘福 14 年來再現-幸運輾蛺蝶-惟團體恐明日大嶼破壞蝴蝶熱點〉，《香港 01》，2019年7月4日，Date of Visit: 22 Oct 2021.

<https://www.hk01.com/%E7%A4%BE%E6%9C%83%E6%96%B0%E8%81%9E/347989/>





Plate 5.46: Relics related to agricultural activities in the wetland area, photo taken by the research team in 2021.



Plate 5.47: Location of natural habitat at Tong Fuk, illustrated by the research team in 2020.



## 5.10 Outline Zoning Plan for Tong Fuk

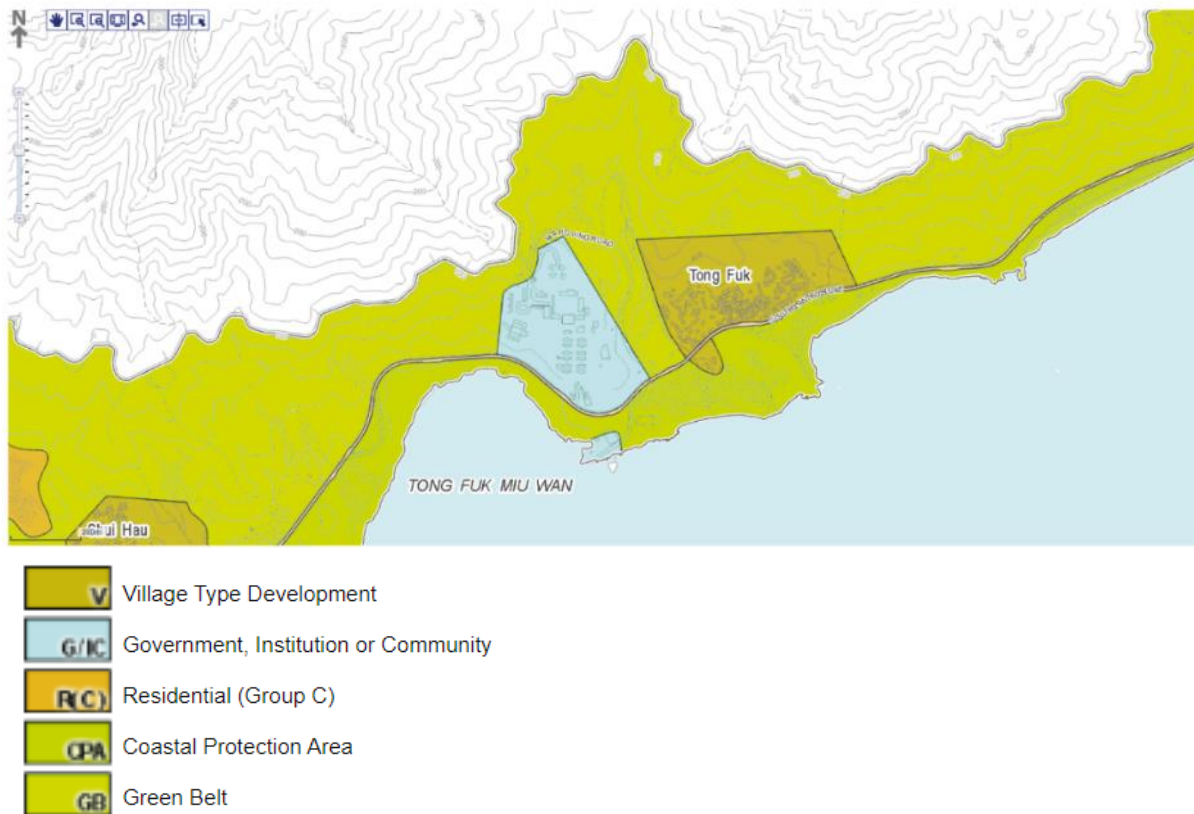


Plate 5.48 Outline Zoning Plan for Tong Fuk<sup>525</sup>

<sup>525</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 22 Oct 2021.  
<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

### 5.11 List of Cultural Heritage Resources

Tong Fuk has a total of 18 cultural heritage items, including 7 historical buildings and sites, 2 archaeological sites, 8 places associated with ICH and 1 cultural landscape.

#### Major Types of Cultural Heritage Resources

- **Historical Buildings and Sites (HB)** (i.e. buildings or structures of heritage value, such as traditional dwelling, stone bridge, memorial stone and inscription, etc.)
- **Archaeological Sites (AS)** (i.e., site of archaeological interest, such as pre-historic rock carvings, old kiln sites, etc.)
- **Places associated with ICH (PA)** (e.g. ritual parade route, place for temporary bamboo theatre or basin feast of festive event, workshop of traditional craft, etc.)
- **Natural resources with cultural association (NR)** (e.g. rare rocks, natural sites associated local myths, etc.)
- **Cultural Landscape (CL)** (e.g. fung shui wood, terraces, quarry site, etc.)

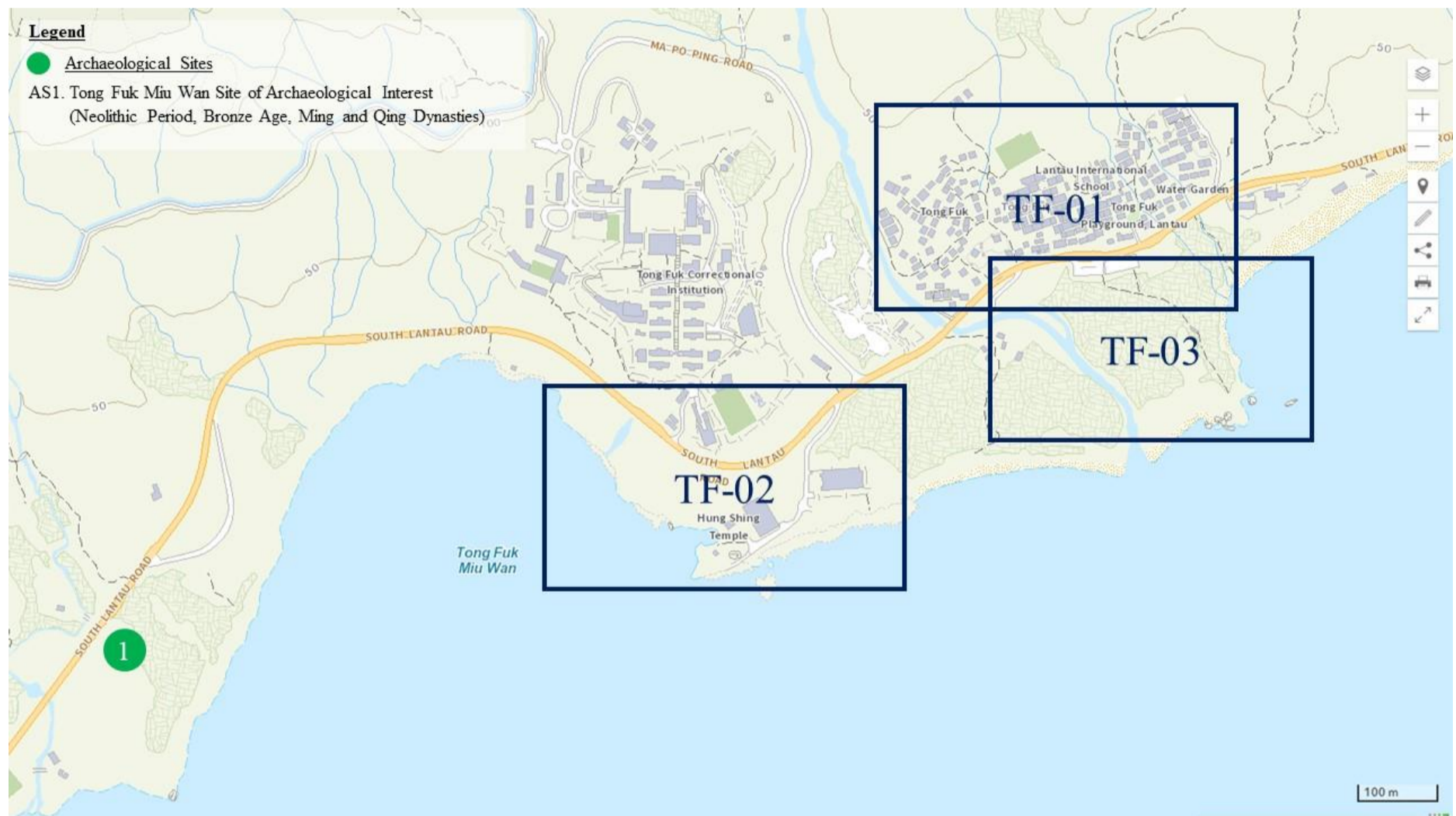


Plate 5.49: Location map of cultural heritage resources in Tong Fuk (Overall) (TF-00)



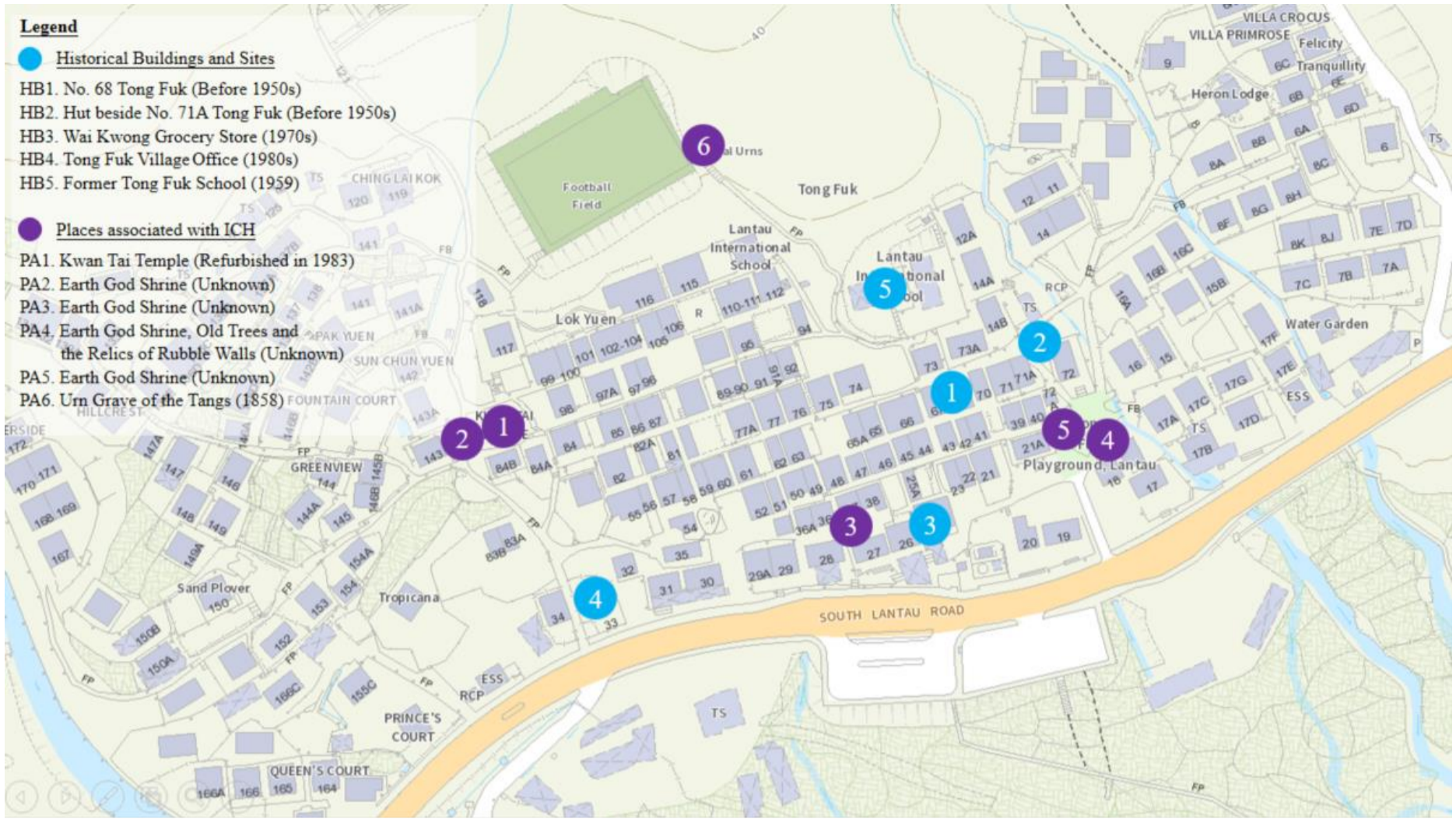


Plate 5.50: Location map of cultural heritage resources in Tong Fuk (TF-01)

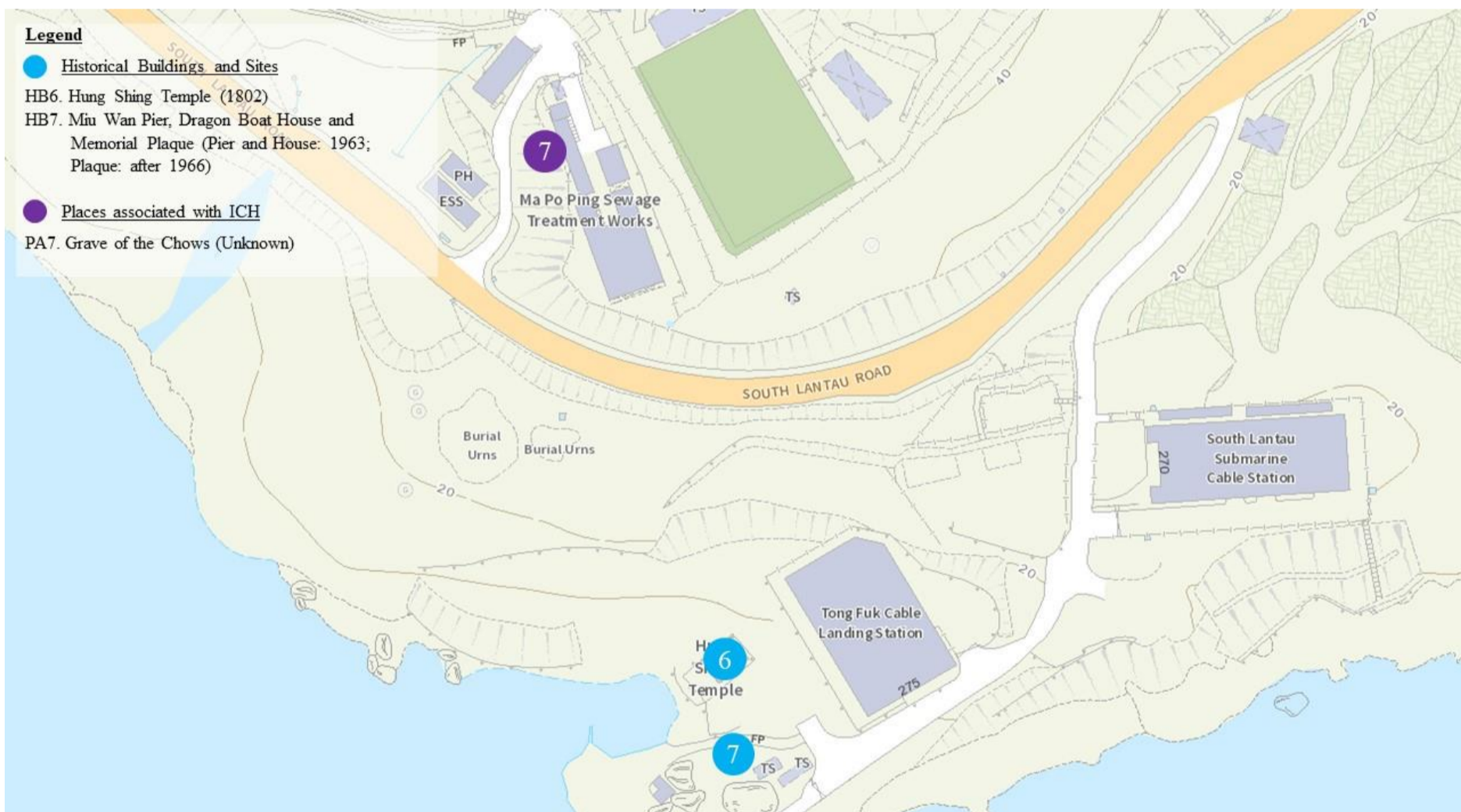


Plate 5.51: Location map of cultural heritage resources in Tong Fuk (TF-02)



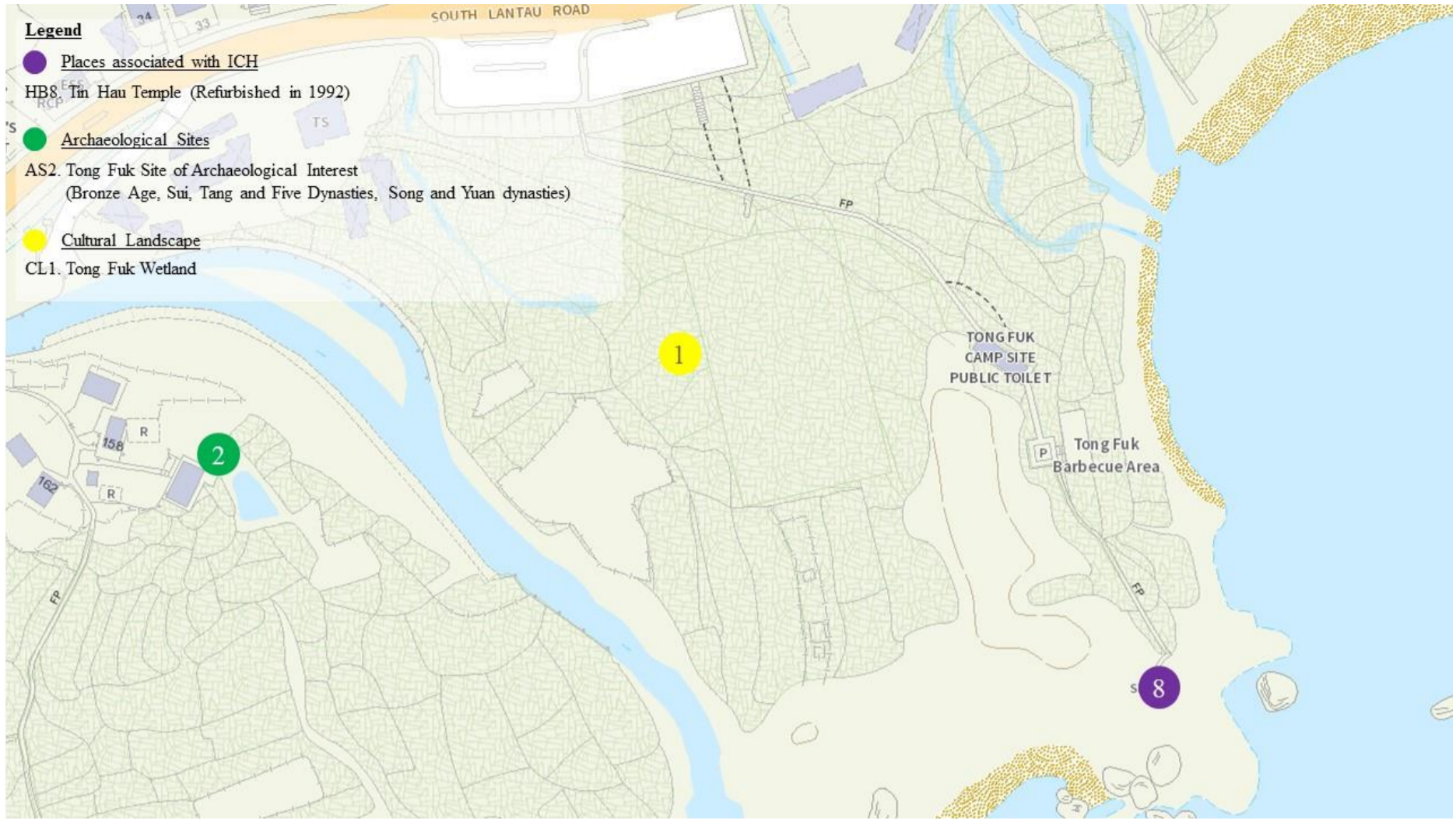







Plate 5.52: Location map of cultural heritage resources in Tong Fuk (TF-03)






Map TF-01-HB1		
No. 68 Tong Fuk		
 <p>Full View HB1-01</p>  <p>Close-up HB1-02</p>  <p>Close-up HB1-03</p>	Address	No. 68 Tong Fuk
	Year of Construction	Before 1950s
	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (abandoned)
	Designation	Non-designated Item
	Historical Background	
Architectural/ Site Characteristics	Two storeys. Iron gate installed. With stairs. Roof of metal sheet.	



Map TF-01-HB2		
Hut beside No. 71A Tong Fuk		
	Address	Near No. 71A Tong Fuk
	Year of Construction	Before 1950s
	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (abandoned)
	Designation	Non-designated Item
	Historical Background	Roof of metal sheet.
	Architectural/ Site Characteristics	
Full View HB2-01		

Map TF-01-HB3		
Wai Kwong Grocery Store		
	Address	No. 25 Tong Fuk
	Year of Construction	1970s
	Original Function	Residential/ Commercial
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Three storeys. With the grocery store on ground floor. Surface with yellow tiles.
	Architectural/ Site Characteristics	
Front View HB3-01		



Map TF-01-HB4		
Tong Fuk Village Office		
 <p>Front View HB4-01</p>	Address	No. 33 Tong Fuk
	Year of Construction	1980s
	Original Function	Village Office
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	
	Architectural/ Site Characteristics	Two storeys. Official meeting place for discussion on village issues such as the coordination of new year feast.

Map TF-01-HB5		
Former Tong Fuk School		
 <p>Front View HB5-01</p>	Address	No. 93 Tong Fuk
	Year of Construction	1959
 <p>Aerial View HB5-02 (Lantau International School, 2021)</p>	Original Function	Originally used as a local school, the building is now the Tong Fuk Campus of Lantau International School.
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	The village school was built in 1959. Some teachers were villagers. The school welcomed children from different clans and villages.
	Architectural/ Site Characteristics	The building is now the Tong Fuk Campus of Lantau International School. However, the school name "Tong Fuk School" is still retained on its parapet.

Map TF-02-HB6		
Hung Shing Temple		
 <p>Full View HB6-01</p>  <p>Front View HB6-02</p>  <p>Close-up HB6-03</p>	Address	Miu Wan, Tong Fuk
	Year of Construction	1802
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Private
	Designation	Building with Nil Grade
	Historical Background	<p>Brick and concrete structure, refurbished according to the plan of the Man Mo Temple in Mui Wo (need further justification) in 1965.</p> <p>Originally built in 1803, refurbished in 1965 and 1990. Roof with green glass tiles and ridge decorations. Foreground with an incense container and 4 flag poles. Bronze bell dated to 1803 and figures of deities inside.</p> <p>Two memorial tablets for refurbishment in 1965 and 1990 respectively were placed inside the temple.</p>
Architectural/ Site Characteristics		



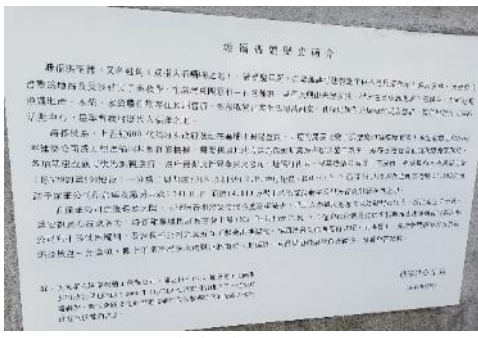


Memorial tablet for refurbishment in 1965 HB6-04






Memorial tablet for refurbishment in 1990 HB6-05





Map TF-02-HB7											
Miu Wan Pier, Dragon Boat House and Memorial Plaque											
 <p>Miu Wan Pier HB7-01</p>	<table border="1"> <tr> <td>Address</td> <td>Miu Wan, Tong Fuk</td> </tr> <tr> <td>Year of Construction</td> <td>1963 (the pier and the house) After 1966 (the plaque)</td> </tr> <tr> <td>Original Function</td> <td>Pier, warehouses and memorial</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Government, Institution or Community]/ Private</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> </table>	Address	Miu Wan, Tong Fuk	Year of Construction	1963 (the pier and the house) After 1966 (the plaque)	Original Function	Pier, warehouses and memorial	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Private	Designation	Non-designated Item
	Address	Miu Wan, Tong Fuk									
Year of Construction	1963 (the pier and the house) After 1966 (the plaque)										
Original Function	Pier, warehouses and memorial										
Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Private										
Designation	Non-designated Item										
 <p>Dragon Boat House HB7-02</p>	<table border="1"> <tr> <td>Historical Background</td> <td rowspan="2"> <p>In the late 1950s, the government chose Ma Po Ping as the site for a new prison, and a lot of land in Miu Wan was sold to Paul Y Engineering (contractor for building the prison) for constructing warehouses and workshops. The plaque commemorates the history of Miu Wan Pier and the construction of Ma Po Ping Prison.</p> </td> </tr> <tr> <td>Architectural/ Site Characteristics</td> </tr> </table>	Historical Background	<p>In the late 1950s, the government chose Ma Po Ping as the site for a new prison, and a lot of land in Miu Wan was sold to Paul Y Engineering (contractor for building the prison) for constructing warehouses and workshops. The plaque commemorates the history of Miu Wan Pier and the construction of Ma Po Ping Prison.</p>	Architectural/ Site Characteristics							
Historical Background		<p>In the late 1950s, the government chose Ma Po Ping as the site for a new prison, and a lot of land in Miu Wan was sold to Paul Y Engineering (contractor for building the prison) for constructing warehouses and workshops. The plaque commemorates the history of Miu Wan Pier and the construction of Ma Po Ping Prison.</p>									
Architectural/ Site Characteristics											
 <p>Memorial Plaque HB7-03</p>											




● Places associated with ICH




Map TF-01-PA1		
Kwan Tai Temple		
<i>ICH Item: Place of Worship related to Kwan Tai Festival (ICH Inventory Item no. 3.4)</i>		
 <p>Side View PA1-01</p>	Address	Behind No. 84B Tong Fuk
	Year of Construction	Refurbished in 1983
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA1-02</p>	<p>Historical Background</p> <p>A concrete structure. Wall painted pink. Façade decorated by ceramic tiles. Roof with green glass tiles.</p> <p>A couplet besides the entrance. A main altar with Kwan Tai, with Zhou Cang and Guan Ping on its left and right.</p>	
 <p>Aerial View PA1-03</p>		

Map TF-01-PA2		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA2-01</p>	Address	Behind No. 84B Tong Fuk
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Front View PA2-02</p>	Historical Background	<p>Rocks represent the earth god to whom villagers wish for blessing and peace.</p> <p>Concrete structure painted pink, seated on a 5.5m x 2.8m concrete platform, before giant rocks and trees besides Kwan Tai Temple. South facing. A smaller rock to represent earth god. A pair of stone candle holders on foreground.</p>
 <p>Close-up PA2-03</p>		









Map TF-01-PA3		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA3-01</p>	Address	Before No. 37 Tong Fuk
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA3-02</p>	Historical Background	<p>Rocks represent the earth god to whom villagers wish for blessing and peace.</p> <p>Brick and concrete structure. West facing.</p>

Map TF-01-PA4		
Earth God Shrine, Old Trees and the Ruins of Rubble Walls		
ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)		
 <p>Earth God Shrine and Ruins of Rubble Walls PA4-01</p>	Address	Children Playground, Tong Fuk
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up of Earth God Shrine PA4-02</p>	Historical Background	Rocks represent the earth god to whom villagers wish for blessing and peace.
 <p>Old Trees and Ruins of Rubble Walls PA4-03</p>		Rocks on concrete platform and rely on the ruins of the rubble walls.
		There are two old banyan trees, which are believed to have existed before the extension of the old Tong Fuk Village, next to the rubble walls.

Map TF-01-PA5		
Earth God Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA5-01</p>	Address	Before No. 72A Tong Fuk
	Year of Construction	Unidentified
	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA5-02</p>	Historical Background	Rocks represent the earth god to whom villagers wish for blessing and peace.
 <p>Side View PA5-03</p>		Brick and concrete structure, painted pink, seated on a 4.8m x 4.8m concrete platform, in front of a giant rock, with stone candle holders.



Map TF-01-PA6											
Urn Grave of the Tangs											
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>											
 <p>Full View PA6-01</p>  <p>Close-up PA6-02</p>  <p>Close-up PA6-03</p>  <p>Close-up PA6-04</p>	<table border="1"> <tr> <td>Address</td> <td>Near Tong Fuk Football Court</td> </tr> <tr> <td>Year</td> <td>1858</td> </tr> <tr> <td>Original Function</td> <td>Burial site/ place of ancestral worship</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development]/ Burial area of indigenous villagers</td> </tr> <tr> <td>Designation</td> <td>ICH Inventory Item (associated place)</td> </tr> </table>	Address	Near Tong Fuk Football Court	Year	1858	Original Function	Burial site/ place of ancestral worship	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers	Designation	ICH Inventory Item (associated place)
	Address	Near Tong Fuk Football Court									
	Year	1858									
	Original Function	Burial site/ place of ancestral worship									
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers									
Designation	ICH Inventory Item (associated place)										
Historical Background	<p>It is a secondary burial: after 10 years of burial, the descendants of the deceased will take out his/her bones to relocate them into a burial urn (pottery vessel as grave repository) – a secondary bone burial.</p> <p>According to the tablet, the ancestors of the Tangs moved from Tung Chung to Tong Fuk in 1668, and the burial in Tong Fuk should be no later than the year 1858.</p>										

Map TF-02-PA7		
Grave of the Chows		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA7-01</p>	Address	Slope outside Tong Fuk Correctional Institution
	Year	Unidentified
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA7-02</p>	Historical Background	Built with stones. Tablet darkened.

Map TF-03-PA8

Tin Hau Temple

ICH Item: Place of Worship related to Tin Hau Festival (ICH Inventory Item no. 3.18)



Front View PA8-01



Side View PA8-02



Close-up PA8-03



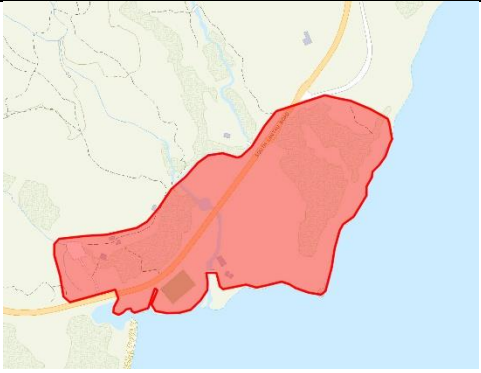
Close-up PA8-04

Address	Rocks besides Tong Fuk Beach
Year of Construction	Refurbished in 1992
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Private
Designation	ICH Inventory Item (associated place)

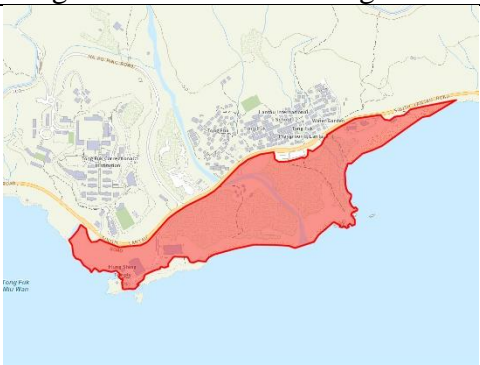
Historical Background

Refurbished in 1992. Wall painted pink. Interior with an altar and a book to illustrate the joss sticks.




Map TF-00-AS1		
Tong Fuk Miu Wan Site of Archaeological Interest <sup>526</sup>		
 <p>Site Boundary of Tong Fuk Miu Wan Site of Archaeological Interest AS1-01</p>	Address	Miu Wan, Tong Fuk
	Archaeological Period	Neolithic Period, Bronze Age, Ming and Qing Dynasties
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	<p>The First and Second Territory-wide Surveys yielded artefacts of Bronze Age. Further investigation is required to ascertain the extent of cultural deposits.</p> <p>In the 1970s, archaeologists have discovered a number of ancient kilns along the coast of Lantau Island (including Tong Fuk, estimate to be located in Miu Wan), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>

<sup>526</sup> Tong Fuk Miu Wan Site of Archaeological Interest is located between Tong Fuk and Shui Hau. Parts of the boundary of the archaeological site overlaps with the area of Shui Hau Village. However, since the archaeological site is named “Tong Fuk Miu Wan”, the research team finally decided to include it in the List of Cultural Heritage Resources of Tong Fuk.

Map TF-03-AS2		
Tong Fuk Site of Archaeological Interest		
 <p>Site Boundary of Tong Fuk Site of Archaeological Interest AS2-01</p>	Address	Tong Fuk
	Archaeological Period	Bronze Age, Sui, Tang and Five Dynasties, Song and Yuan Dynasties
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	Archaeological investigations unearthed hard pottery sherds of Bronze Age and identified a prehistoric stone structure in 2000.

 *Cultural Landscape*

Map TF-03-CL1		
Tong Fuk Wetland		
 <p>Tong Fuk Wetland CL1-01</p>	Address	Tong Fuk, Lantau
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]
	Designation	Non-designated Item
	Historical Background	Although the current agricultural activities in Tong Fuk have almost completely stopped, the research team found that there are still some relics related to agricultural activities in the wetland area, which may be formed from wild farmland.

**6**

**Shui Hau**



## **6.1 Historical Background**

Shui Hau is located between Tong Fuk and Shek Pik in South Lantau. Its name, literally “water mouth”, was said to be originating from its location near the river mouth. According to the Lockhart Report in 1899, there were 80 residents<sup>527</sup>. There were 214 in 1911, 126 in 1955 and 142 in 1957<sup>528</sup>. Today, there are around 200 villagers in Shui Hau, among whom 143 are indigenous villagers. There is no significant change in population.

There are three clans, surnamed Chan, Chi and Fung, all Punti (local) clans. The Chi moved from Shek Pik Village earliest in 1625. There was a myth that a mother of the Chi moved to Shui Hau so as to hide her son away from conscription, and they made their living by growing crops in Shui Hau<sup>529</sup>. Then, there came the Fung, also from Shek Pik, and finally the Chan. The Chan, recorded in 1979, has been the 12th to 13th generation in Shui Hau<sup>530</sup>. These clans often had intermarriage with neighboring villages in Shek Pik, Tong Fuk and Pui O. According to James Hayes, some of the Chi recognized themselves as Hakka people, which may be a result of strong cultural influence due to intermarriage with Hakka people nearby<sup>531</sup>.

Moreover, some members of the Cheung from Pui O and Cheung Sha also settled in Shui Hau<sup>532</sup>. According to a land transaction manuscript in 1890, the Tang, probably from the neighboring Tong Fuk village, sold farmland to the Chan in Shui Hau<sup>533</sup>. These reflected the complex land ownership<sup>534</sup> and frequent interactions among clans and cultures.

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<sup>527</sup> Lockhart, Stewart, 1899, p.561.

<sup>528</sup> Strickland, John, 2010, p. 85-86.

<sup>529</sup> 〈綠色先鋒：三百年水口村 自創圍頭話〉，《東方日報》，2017年8月16日，  
Date of Visit: 24 Oct 2021. [https://orientaldaily.on.cc/cnt/news/20170816/00176\\_131.html](https://orientaldaily.on.cc/cnt/news/20170816/00176_131.html)

<sup>530</sup> 〈香港嶼南之塘福及水口〉，《華僑日報》，1979年9月18日。

<sup>531</sup> Strickland, John, 2010, p. 86-87.

<sup>532</sup> 王永偉：〈族譜中的移民：淺析清中前期客家人在新界的分佈〉，  
於《惠州學院學報（社會科學版）》，第38（4）期，2018年。

<sup>533</sup> 香港中文大學文物館：〈鄧展明賣地契〉，1891年，Date of Visit: 24 Oct 2021.  
<http://www.artmuseum.cuhk.edu.hk/en/collections/results/detail/1210>

<sup>534</sup> Nissim, Roger, 2012, ‘1898 onwards: the New Territories Lease’, *Land Administration and Practice in Hong Kong*. Hong Kong: Hong Kong University Press, p.17–26.

## 6.2 Layout

### 6.2.1 Respective Areas of Shui Hau Village

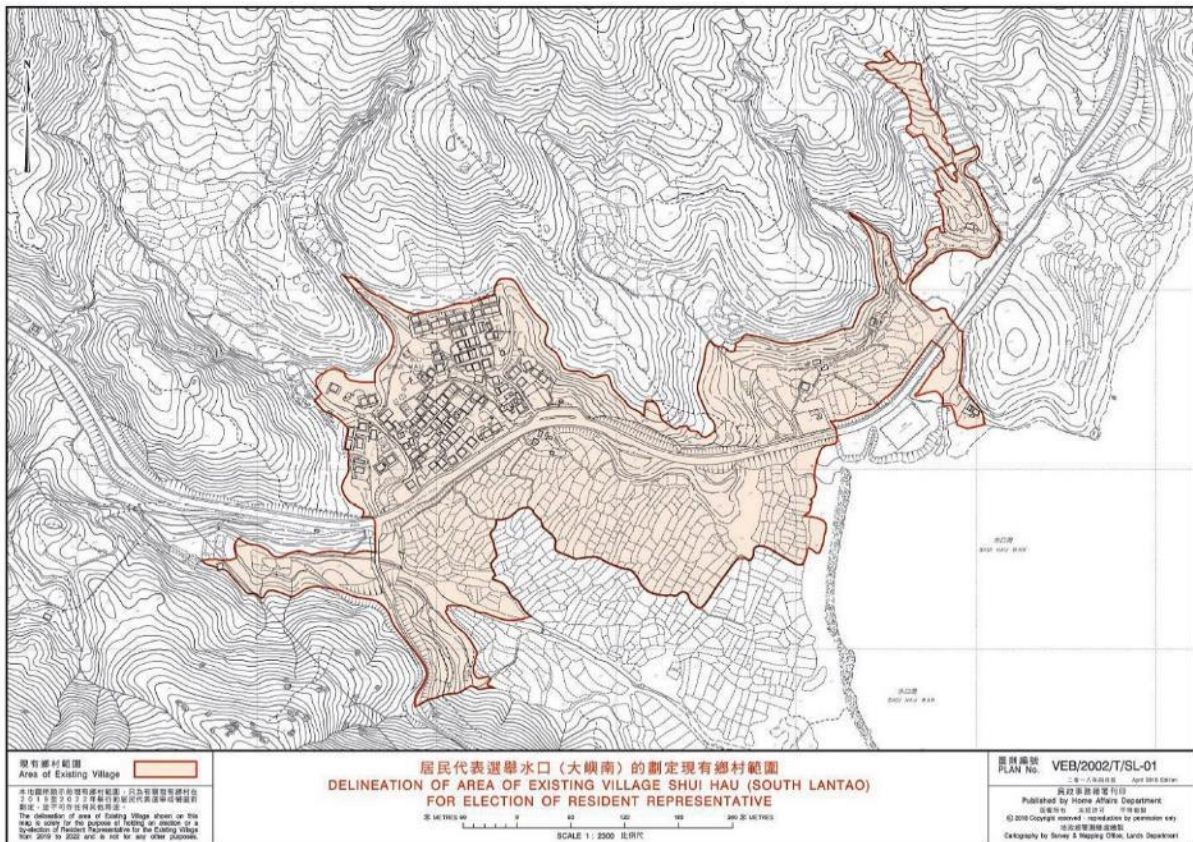


Plate 6.1: Shui Hau Village's current village boundary<sup>535</sup>

Shui Hau is located at the foot of the mountain, with woodlands surrounding its north. The Chi settlement is located in the centre and lower position while the Chan stands at higher position in the north. The Fung is on the other side of the river in the south. Tai Wong Yeh temple is located between the Chi and the Chan. Along the river all the way down to the river mouth, the plain was all farmlands. An earth god shrine is located on the way to the farmland from the village. Along the coast is mudflat. The river mouth was where the boat people berthed.

<sup>535</sup> Survey & Mapping Office, Lands Department, Cartography, 1:2300, plan no. VEB/2002/T/SL-01, 2018.



### 6.3 Historical Maps

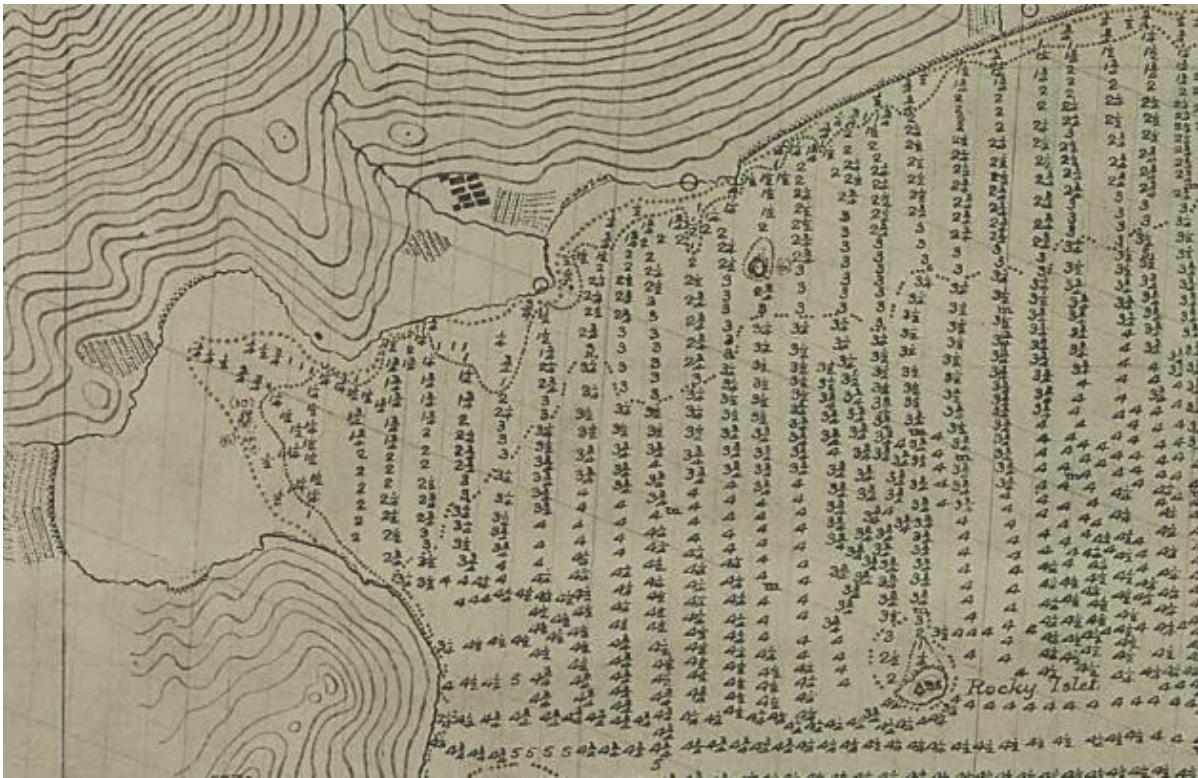


Plate 6.2: Map published in 1905 (close-up)<sup>536</sup>

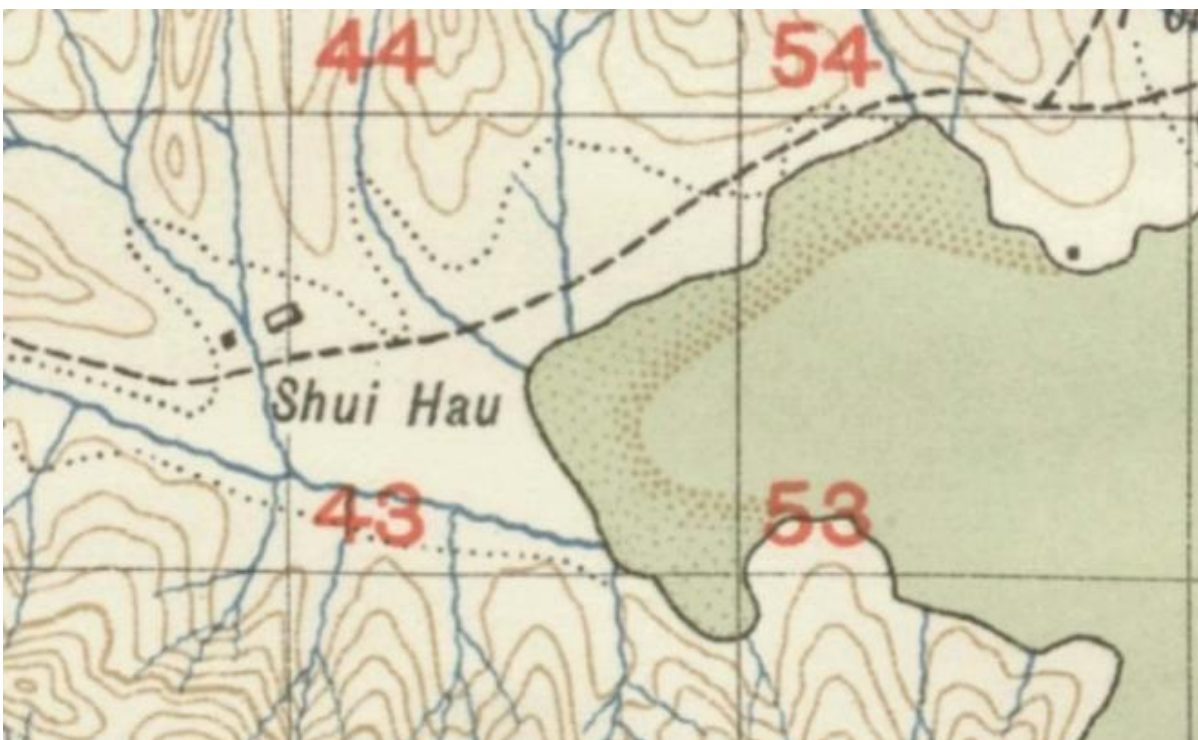


Plate 6.3: Map published in 1922 (close-up)<sup>537</sup>

<sup>536</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps – Ref.1905', Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1905>

<sup>537</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1922>



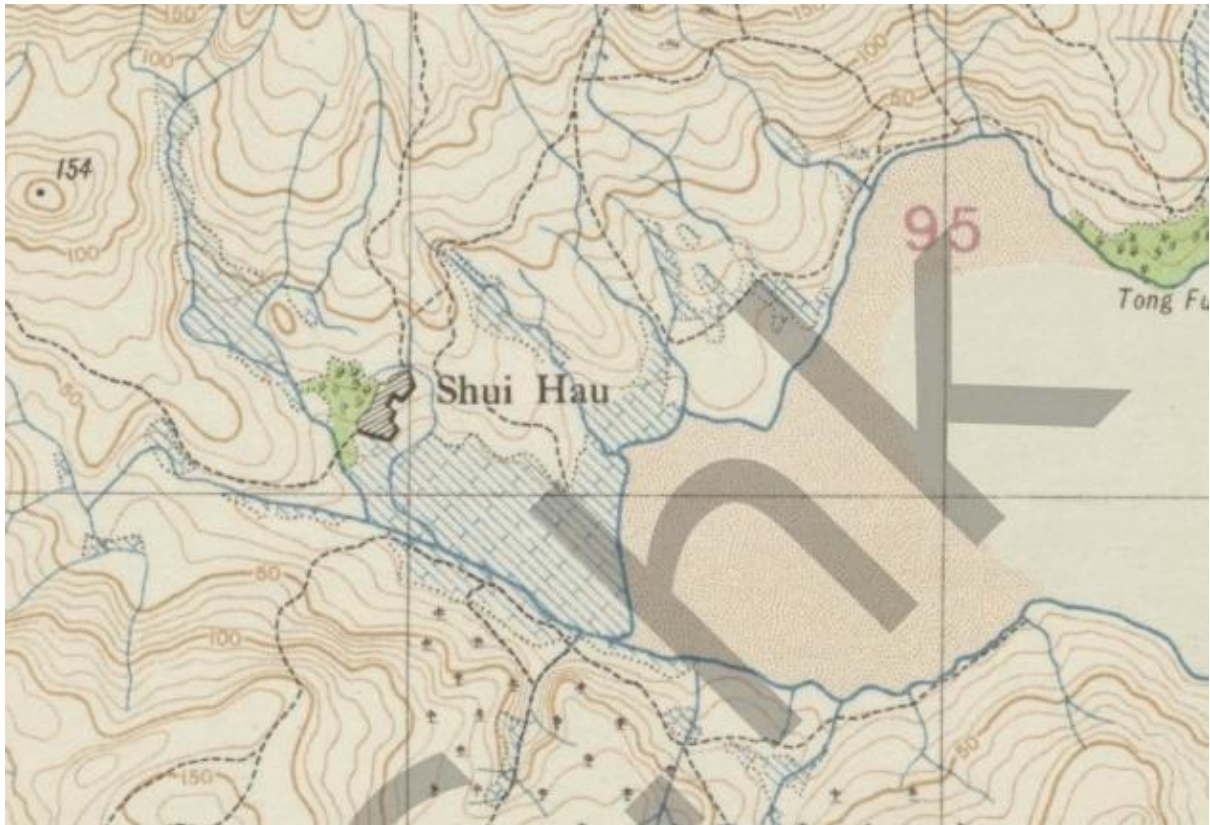


Plate 6.4: Map published in 1928 (close-up)<sup>538</sup>

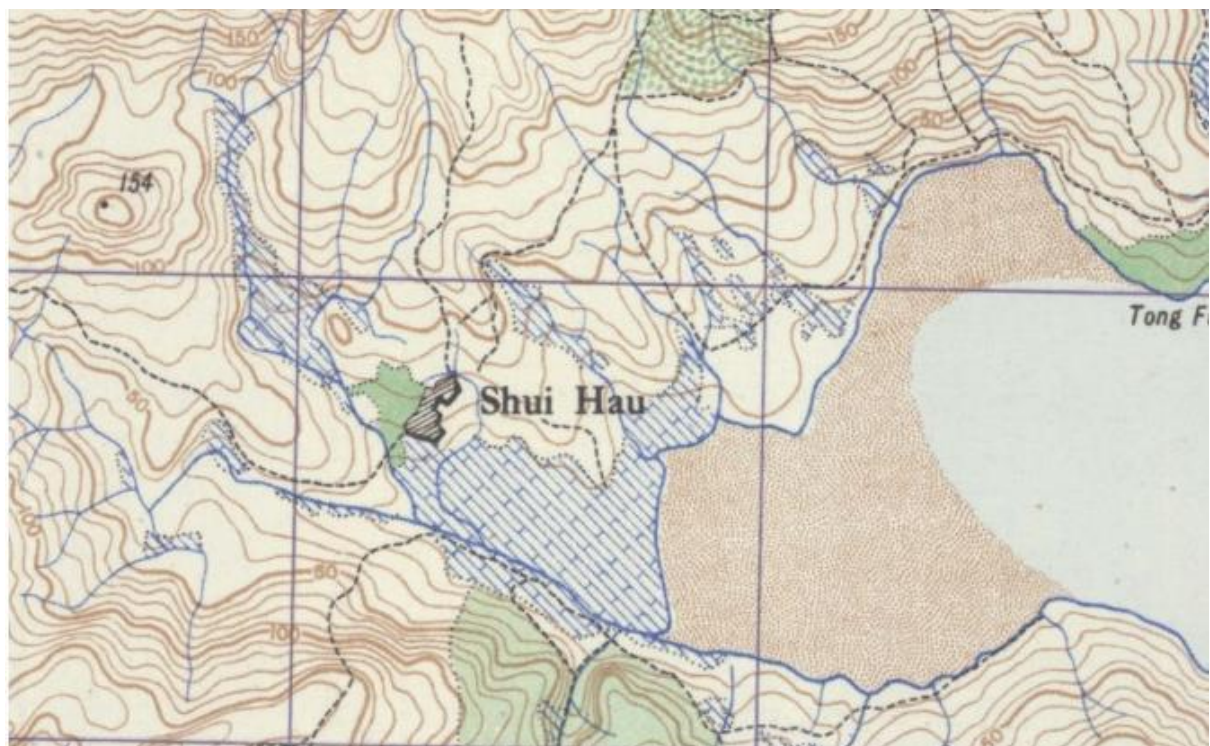


Plate 6.5: Map published in 1945 (close-up)<sup>539</sup>

<sup>538</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928',  
Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1928>

<sup>539</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)',  
Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1945>



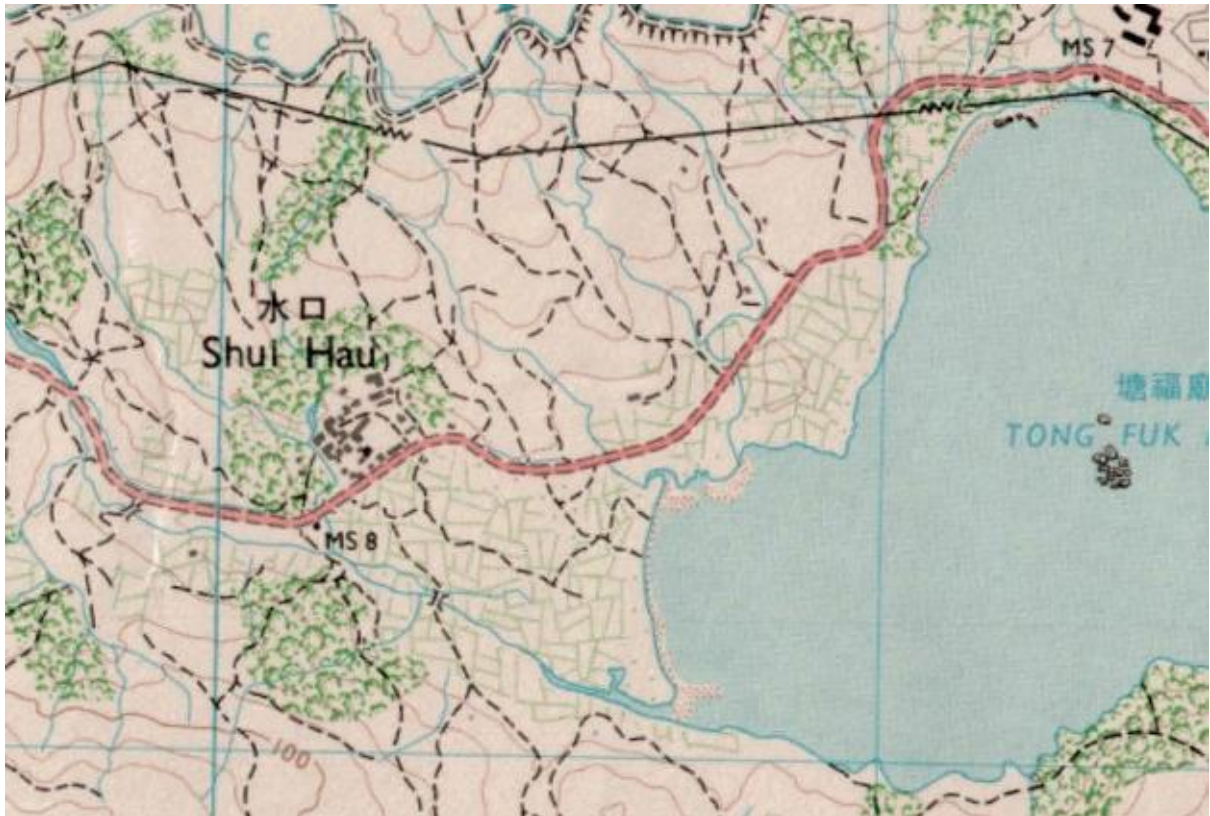


Plate 6.6: Map published in 1975 (close-up)<sup>540</sup>



Plate 6.7: Map published in 1987 (close-up)<sup>541</sup>

<sup>540</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1975 (Series HM20C)', Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1975>

<sup>541</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 25 Oct 2021. <https://www.hkmaps.hk/map.html?1987>



## 6.4 Aerial Photographs



Plate 6.8: Digital Aerial Photo taken in 1945. South Lantau Road had not yet been built and there were only Shui Hau Village and fields<sup>542</sup>.



Plate 6.9: Digital Aerial Photo taken in 1945 (close-up)<sup>543</sup>

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<sup>542</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-4109, Flying Height: 20000ft., Scale 1: 12000, Flight Date: 1945-11-11.

<sup>543</sup> Ibid.





Plate 6.10: Digital Aerial Photo taken in 1973. After the construction of South Lantau Road, Shui Hau Village and the fields were separated by the road<sup>544</sup>.



Plate 6.11: Digital Aerial Photo taken in 1973 (close-up)<sup>545</sup>

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<sup>544</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 04642, Flying Height: 1500ft., Scale 1: 3000, Flight Date: 1973-07-14.

<sup>545</sup> Ibid.



Plate 6.12: Digital Aerial Photo taken in 1993<sup>546</sup>. The farmland was almost abandoned. According to an interview with a local villager, the mudflat was heightened when the boat people changed their lifestyle and did not clear the sludge<sup>547</sup>.

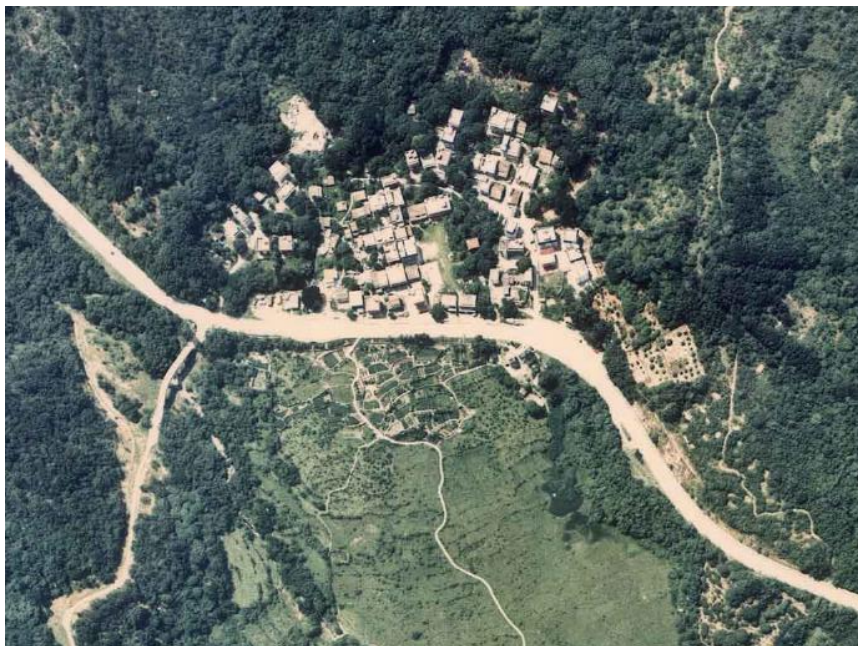


Plate 6.13: Digital Aerial Photo taken in 1993 (close-up)<sup>548</sup>

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<sup>546</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CN03485, Flying Height: 3000ft., Scale 1: 6000, Flight Date: 1993-05-28.

<sup>547</sup> Interview conducted by the research team with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021.

<sup>548</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CN03485, Flying Height: 3000ft., Scale 1: 6000, Flight Date: 1993-05-28.





Plate 6.14: Digital Aerial Photo taken in 2007<sup>549</sup>



Plate 6.15: Digital Aerial Photo taken in 2007 (close-up)<sup>550</sup>

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<sup>549</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CS07746, Flying Height: 6000ft., Scale 1: 6000, Flight Date: 2007-02-01.

<sup>550</sup> Ibid.





Plate 6.16: Digital Aerial Photo taken in 2011<sup>551</sup>



Plate 6.17: Digital Aerial Photo taken in 2011 (close-up)<sup>552</sup>

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<sup>551</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CS35921, Flying Height: 6000ft., Scale 1: 6000, Flight Date: 2011-12-03.

<sup>552</sup> Ibid.



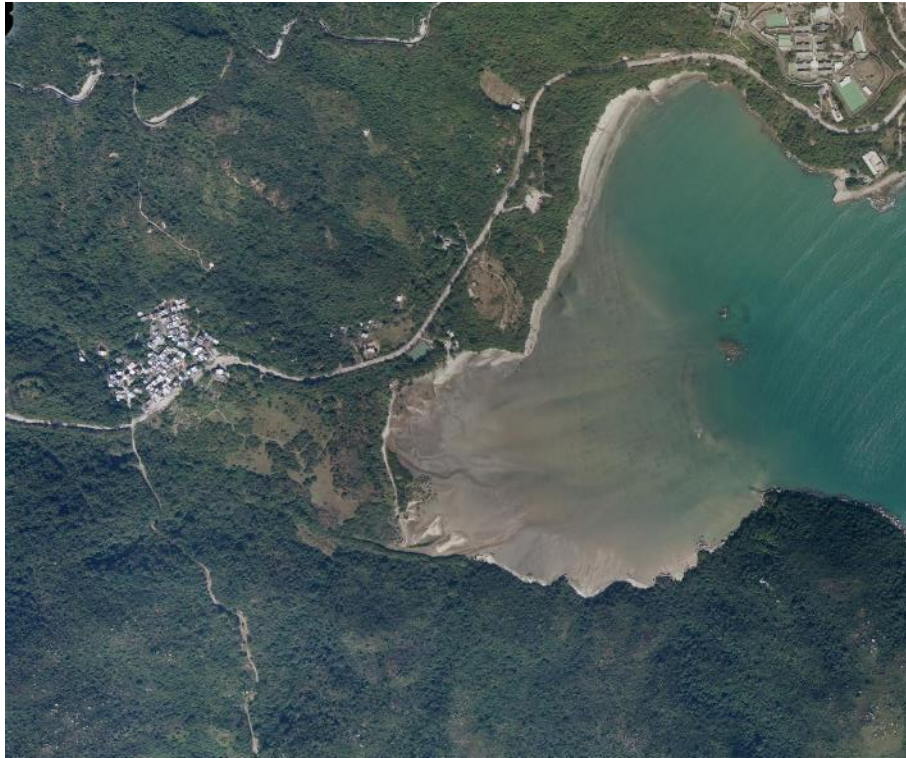


Plate 6.18: Digital Aerial Photo taken in 2015. The present photo shows the mudflat and the woodland and wetland grown on the abandoned farmland<sup>553</sup>.



Plate 6.19: Digital Aerial Photo taken in 2015 (close-up)<sup>554</sup>

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<sup>553</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CS56989, Flying Height: 6000ft., Scale 1: 6000, Flight Date: 2015-01-08.

<sup>554</sup> Ibid.

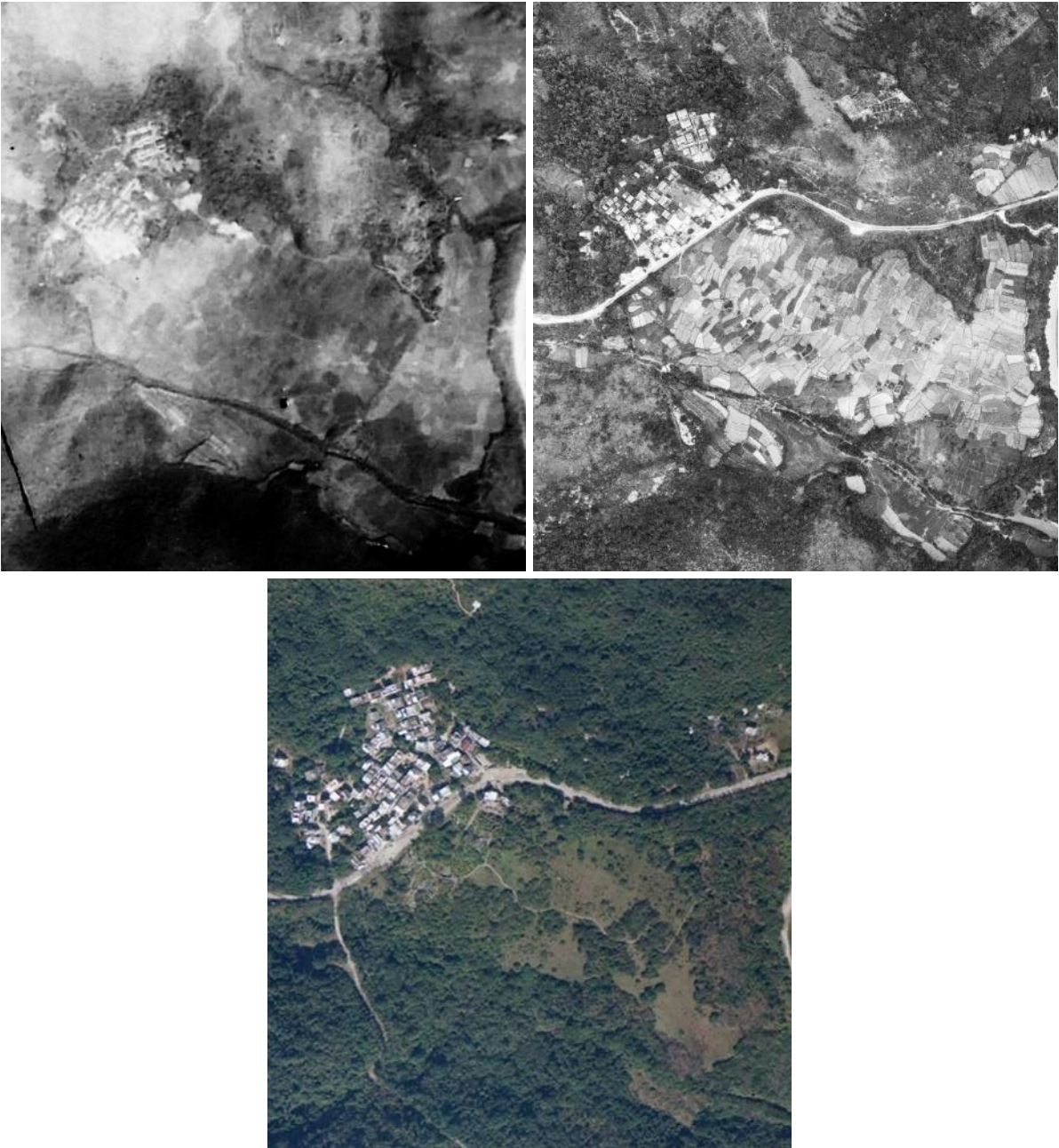


Plate 6.20: Comparison between Plate 6.8 (top left), Plate 6.10 (top right) and Plate 6.18 (bottom), showing changes of Shui Hau over nearly the past 70 years.



## **6.5 Village Life**

Prior to the construction of the South Lantau Road, villagers of Shui Hau made a living mainly with farming and fishing. As for farming, the majority grew rice and sold most to Cheung Chau in exchange for twice the amount of rice of lower quality<sup>555</sup>. They sowed after the Chinese New Year and harvest in the 6th lunar month. Some more resourceful farmers would build a hut (see plate 6.21) to store their harvest which might sum up to several hundred cattles.



Plate 6.21: A farm hut in Shui Hau, photo taken by the research team in 2021.

Villagers also grew vegetables such as sweet potatoes, taro and spring onions for their own use, and kept oxen, pigs, chicken and ducks most of which would be sold to Cheung Chau. When they needed grocery items such as oil, salt, sugar and rice, they would take a ferry to Cheung Chau for shopping<sup>556</sup>. Some villagers went to Cheung Chau, Hong Kong or Kowloon to work.

The bay of Shui Hau used to be a source of food as well. Before the 1960s, many villagers caught seafood for food. On the mudflat, males usually caught fish while females gathered clams, sea snails and oysters around the 1st and 15th on the lunar calendar<sup>557</sup>. The bay was also a playground for children who would collect objects washed to the shore and gather clams<sup>558</sup>. In the past, there were boat people living around the bay of Shui Hau. They went out to fish and berthed their boats near the bay of Shui Hau which acted as a shelter with calm water. They sometimes cleared the sludge near the river mouth. They also exchanged seafood for vegetables with Shui Hau villagers<sup>559</sup>. If they had a plenty, they would sell them in Cheung Chau. Some of the boat people ran ferry services around Shek Pik, Shui Hau and Cheung Chau.

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<sup>555</sup> Strickland, John, 2010, p. 85-86.

<sup>556</sup> <水口婆婆重組消失中的風貌>，《明周文化》，2017年8月9日，Date of Visit: 26 Oct 2021.  
<https://www.mpweekly.com/culture/水口村-真本土-山歌-46864>

<sup>557</sup> Interview conducted by the research team with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021, and Shui Hau granny on 14 May 2021.

<sup>558</sup> Interview conducted by the research team with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021.

<sup>559</sup> Ibid.



Plate 6.22: House at Shui Hau Village in 1960. Chicken was kept at the front yard of the house<sup>560</sup>.

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<sup>560</sup> Hayes, James W., 2012a, p. 19.

In the past, villagers passed on their stories and expressed their feelings through rhymes. Urban Diary, a non-governmental organization (NGO), produced *The Rhymes of Shui Hau*, recording the rhymes of three old ladies. The rhymes are about love stories, interesting memories of the village, natural environments etc, which reflect the changes in the community and the ecology. The production team transcribed them in Chinese and English on a booklet and a DVD.



Plate 6.23: Materials of *The Rhymes of Shui Hau* produced by Urban Diary

It is worth mentioning that Shui Hau still retains a variety of traditional food dishes. For example, on the 19th of the first lunar month every year, villagers will mix sweet potatoes, flour, five spices and herbs into dumplings, and then cooked into a local traditional food ‘*Zaap chi*’. The villagers said that the glutinous rice cake was one of the sacrificial foods of the Shui Hau custom of ‘*Pa Tin Gei*’, which has now been lost, but the practice of cooking the *Zaap chi* is still handed down to this day. In addition, a small number of villagers in Shui Hau still know how to cook the traditional local dish *Lai Wok Pin*, a traditional culinary practice among villages in South Lantau, made with soup made of freshly caught seafood, served with rice noodles (poured on the edge of the wok). The ingredients of *Lai Wok Pin* fully reflect the characteristics of farming and fisheries in coastal communities of the South Lantau area.



## **6.6 Folk Belief and Customs**

Ritual worshipping has been a traditional practice in Shui Hau. The villagers worship their ancestors and the deities in the beginning of a year for peace and good harvest for the coming year and in the end of the year for thanking for the blessings. In the villagers' myth, the two stones respectively in the Tai Wong Yeh Temple and the earth god shrine in the village were collected from the sea when the villagers went out to fish. The stones were taken back to the village and deified as the local protectors – Tai Wong Yeh and earth god.

Towards “*mei nga*”, the 16<sup>th</sup> day of the 12<sup>th</sup> lunar month and in the 2<sup>nd</sup> of the first month of the lunar calendar, villagers will begin their worship of ancestors in the ancestral hall, and then proceed to the Tai Wong Yeh temple, pair of boundary stones and the earth god shrine near the farmland, and finally return to the ancestral hall. Their rituals include incense burning, setting off firecrackers, beating drums and gongs, and offering meat (barbequed pork). They bring their offerings to each spot. After the rituals, they will share the pork. The boat people used to worship Tin Hau, in a small shrine in the bay but the ritual was no longer practiced since they had moved out. For details of the aforesaid places of worship, please refer to the Chapter 6.11 “List of Cultural Heritage Resources”.



Plate 6.24: Chan's Clan group photo after lion dance celebrations, 2<sup>nd</sup> of the 1<sup>st</sup> lunar month, photo taken by the research team in 2021.



Plate 6.25: The interior of the Chan's ancestral hall: An ancestral hall is where a clan place their ancestors' spiritual tablet, and where they have communal gathering or meetings. Photo taken by the research team in 2021.



Plate 6.26: Ritual worship to Tai Wong Yeh on the 2<sup>nd</sup> of the 1<sup>st</sup> lunar month, photo taken by the research team in 2021.



## **6.7 Social Changes**

### **6.7.1 The Decline of Traditional Industries and Techniques**

Towards the end of the 1950s, the construction of South Lantau Road and the Shek Pik Reservoir by the Paul Y Engineering Group brought about employment of local villagers. Many villagers in Shui Hau were recruited as workers in building road and aqueducts<sup>561</sup>. As the salary was much more attractive than farming, many villagers worked for most of the time while keeping 2 to 3 fields of farmland for maintaining their living.

From the 1960s, farming and fishing was in a decline. To increase the water storage in the Reservoir, many aqueducts were built and cut the streams and rivers which used to supply the irrigation of farmland, which resulted in a decrease in the water supply to villages of South Lantau. The water pipe to Tong Fuk was split to Shui Hau, leading to sharing of the same water source among the two villages<sup>562</sup>. In 1962, villagers from both villages even had conflict over water issue<sup>563</sup>. Though the government tried to seek new water source for Shui Hau in the same year (1962)<sup>564</sup>, and built water gates and dams to secure the water supply of Shui Hau in the following year (1963)<sup>565</sup>, the situation was not improved due to the abnormal dry weather in 1963. Due to The water supply from the new water source at Shui Hau was unusually slow, and the two villages once again had disputes over water competition, and they even blocked each other's water pipes at the dam<sup>566</sup>. As a result, the water shortage in 1964 led to a crop failure of the agricultural activities in Shui Hau. Compensation for crops set by the government for each dau chung of farmland was too low, which made the local villagers dissatisfied<sup>567</sup>. Since then, Shui Hau has lost crops in 1966<sup>568</sup> and 1967<sup>569</sup> due to various reasons such as landslides destroying farmland or lack of water.

Water supply was also reduced due to the increase of usage by the neighboring Tong Fuk prison. In 1970, Mr Chan Shou, representative of Shui Hau Village, demanded the District Office of the Islands to have equal use of water and to construct a water tank<sup>570</sup>. However, there was another dry year in 1971, causing water shortage in South Lantau where Shui Hau and Tong Fuk ran out of irrigation and drinking water<sup>571</sup>. During that time, it even required the Urban Services Department to send water trucks to carry two trucks of water from Mui Wo to Shui Hau every day, so as to barely ensure the fresh water supply in the area<sup>572</sup>. Moreover, with more convenient transport, the competitive salary earned in urban areas, and the availability of public housing, many villagers and boat people began to move to the urban.

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<sup>561</sup> Interview conducted by the research team with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021.

<sup>562</sup> 〈水務局理民府昨聯巡大嶼南 設法改善水利〉，《華僑日報》，1962年11月23日。

<sup>563</sup> 〈水口塘福兩村爭水問題解決〉，《華僑日報》，1962年9月7日。

<sup>564</sup> 〈大嶼山各區鄉村多獲自來水供應〉，《華僑日報》，1962年10月23日。

<sup>565</sup> 〈整個大嶼南水利獲改善〉，《華僑日報》，1963年1月5日。

<sup>566</sup> 〈農田普遍缺水塘福水口爭水〉，《華僑日報》，1963年4月7日。

<sup>567</sup> 〈建輸水道影響禾稻失收 大嶼南農民不滿補償額〉，《大公報》，1964年11月3日。

<sup>568</sup> 〈水口村缺水今年無補償請鄉局交涉〉，《華僑日報》，1966年11月11日。

<sup>569</sup> 〈塘福水口兩村再促補青苗費〉，《大公報》，1967年1月13日。

<sup>570</sup> 〈民政署長允助水口建水池〉，《華僑日報》，1970年11月8日。

<sup>571</sup> 〈大嶼水口村嚴重鬧水荒〉，《大公報》，1971年5月9日。

<sup>572</sup> 〈嶼南苦無食水水口村最嚴重 理民府借車運水〉，《華僑日報》，1971年5月8日。



In response to the unfavourable agricultural conditions, similar to the practice of Pui O, Cheung Sha and Tong Fuk, pineapple was introduced to Shui Hau as a more profitable economic crop. According to the survey map of the Lands Department in the 1960s, the pineapple plantation areas were mainly located at the foothills at the west of the village, and on a small hill off the coast to the east (see plate 6.29). At present pineapple can still be seen in the village, with its scale of plantation largely diminished.



Plate 6.27: Shui Hau Village with its fields, from South Lantau Road through to Shek Pik Reservoir, both under construction, 1959<sup>573</sup>.



Plate 6.28: Shui Hau Village with its fields in 1972<sup>574</sup>

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<sup>573</sup> Hayes, James W., 2012a, p.22.

<sup>574</sup> Multimedia Information System, Hong Kong Public Libraries, 'Cheung Sha, Lantau Island', Date of Visit: 27 Oct 2021. <https://reurl.cc/vekMej>



Plate 6.29: Area of pineapple plantation in Shui Hau (Red frame) in 1969<sup>575</sup>



Plate 6.30: Small scale pineapple plantation at Shui Hau, photo taken by the research team in 2021

<sup>575</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 224-SE-C, 1969.



### 6.7.2 The Building of Connections between the Lantau and the greater Hong Kong Area

In the 1960s, there had already been tourist map of South Lantau. Shui Hau was then a transiting spot for tourists from Mui Wo to Ngong Ping by bus<sup>576</sup>. In the 1970s, according to the New Lantau Bus, there were 30,000 to 40,000 passengers daily on holidays while there were 4,000 to 5,000 on regular days<sup>577</sup>. In 1978, two-way road was available from Shui Hau to Shek Pik, bringing in more tourists<sup>578</sup>. In this period, many grocery stores began their business in Shui Hau, including the Phoenix Store (now Shui Hau has 6 stores in total), which provided tourists with beverage and food and recreational devices.



Plate 6.31: Former Phoenix Store of one storey, photo provided by interviewee in the 1970s or before.



Plate 6.32: Phoenix Store in the 1970s, photo provided by interviewees.

<sup>576</sup> 〈大嶼山中部：東涌、昂平、石壁、長沙〉，《就係香港》，2021 春季刊，頁 54 至 55。

<sup>577</sup> 〈大嶼山巴士新措施 假日能疏導鄉民〉，《工商晚報》，1979 年 11 月 26 日。

<sup>578</sup> 〈南大嶼山公路施工擴寬路面〉，《華僑日報》，1978 年 1 月 8 日。





Plate 6.33: Phoenix Store nowadays, photo taken by the research team in 2021.

However, tourism brought inconvenience to villagers. For example, on holidays, buses between Mui Wo and Tai O were often full from the terminal, villagers might have to wait for several hours for a bus with vacant seats. Villagers even blocked the road to demonstrate their discontent in 1979 while the bus driver stroke as a response. Later, the situation was improved when the bus company had empty buses to pick up the villagers and bought double-storey buses to increase the capacity<sup>579</sup>.

In the 1980s, many young villagers have moved to Hong Kong and Kowloon to make a living. Some even went overseas. Around a hundred elderly and children remained in the village<sup>580</sup>. Some ran tourist business in the village. They were again discontent about the bus service. The Lantau Bus adopted a new single way fare, which was much more expensive, and the villagers demanded keeping the original two-way regional fare, to secure their interest and to promote tourism<sup>581</sup>.

In the 1990s, with the new airport and Tung Chung town, more tourists came to South Lantau, and also many foreigner residents. In recent years Shui Hau has been popular for clam gathering and ecological tourism (refer to Chapter 6.9 “Natural Resources and Ecology”), and the mud flat has become a photo-taking spot famous for the scene of mirroring the sky with water.

<sup>579</sup> 〈大嶼山巴士 假期有毛病〉，《工商晚報》，1979年11月26日。

<sup>580</sup> 〈香港嶼南之塘福及水口〉，《華僑日報》，1979年9月18日。

<sup>581</sup> 〈水口村民簽遞意見書 促訂兩全其美收費法〉，《華僑日報》，1984年5月1日。



Plate 6.34: Tourist activities in Shui Hau, photo taken by the research team in 2021.



## **6.8 Planning and Built Environment**

### *6.8.1 Built Environment*

#### *6.8.1.1 Village Layout and Dwelling Type*



Plate 6.35: Village layout of Shui Hau, illustrated by the research team in 2020.



Plate 6.36: Stepped terrace (left) and shared terrace (right) of Shui Hau village houses, photo taken by the research team in 2020.

As the village was built along natural contours, dwellings were constructed in rows, with several types of exterior space between houses. There are stepped terraces, shared terraces as well as private yards that often have canopies creating semi-outdoor places.



With regards to dwelling type, there are residences built before the 1950s in Shui Hau, constructed with granite or mud bricks, with roof tiles. After the implementation of the Small House Policy in 1972, more 3-storey residences have been built and the old residences were abandoned. As there is no electricity or any electronic devices installed in the houses, they are now turned into warehouses. Please find the details in Chapter 6.11 “List of Cultural Heritage Resources”.

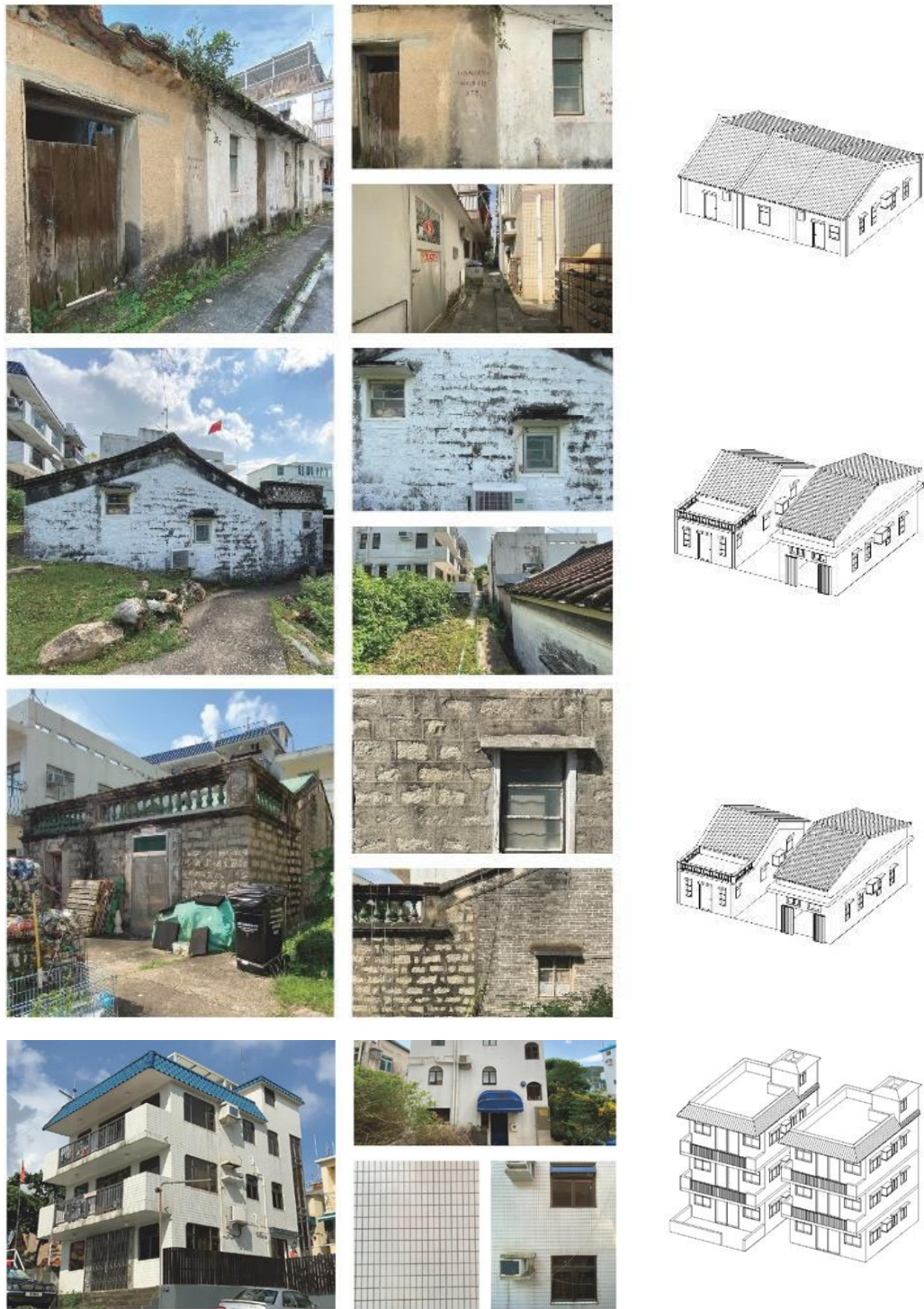


Plate 6.37: Different building types of Shui Hau Village, photographed and illustrated by the research team in 2020.

### 6.8.1.2 Communal Space

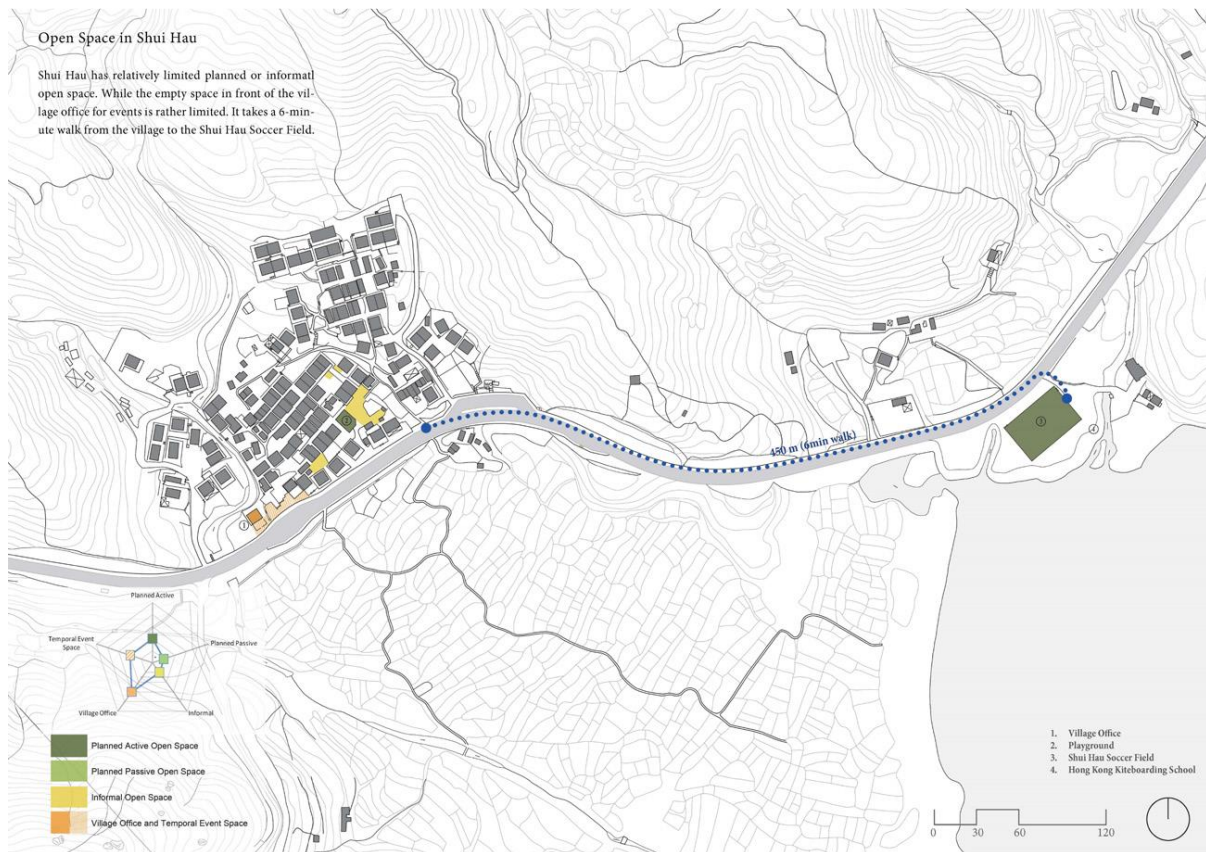


Plate 6.38: Distribution of communal space of Shui Hau, illustrated by the research team in 2020.

There is no obvious open space for gathering in the village, while the spaces left over or without buildings in the village are usually designated as carparking spaces for villagers. Nowadays, official village event or meeting would be held in the Village Office while the sort of neighborhood gathering scatters in their semi-open spaces, such as garden and yard. The football pitch is physically detached from the village, though it is a possible place for hosting big events.

## 6.8.2 Community Facilities

### 6.8.2.1 Education Facilities

The construction of public school in Shui Hau was approved in the early 1950s, with the donation of \$500 from the villagers and the support of the Education Department (\$7,800), and was undertaken by Siu Wo Company in Cheung Chau<sup>582</sup>.

The land where the village school is located was donated in 1953 by Chan Sang, an elder in the village. The site was originally the Chan Ancestral Hall, but the original ancestral hall building has been abandoned<sup>583</sup>. A single-storey school building with its length 25 feet and width 20 feet was completed in 1953, and in operation from 1954 with only primary 1 to 3 classes<sup>584</sup>. The School provided education for the children of both the villagers and the boat people living near the Shui Hau Bay.

In 1955, Shui Hau villagers built a sports field in the open space next to the Shui Hau School. There were basketball courts and sand pools and other equipment to facilitate the sports of the villagers and children<sup>585</sup>. In the 1950s to the 1960s, the School was shared by 6 classes, 3 of them in the morning and 3 in the afternoon<sup>586</sup>. The research team estimated that the old school building could not cope with the growing number of students at that time, so according to the inscription on the main entrance of the school in the old photo, the school was subsequently renovated in 1974.

According to an article in 1989, the total number of students in five rural schools in Pui O, Shap Long, Cheung Sha, Tong Fuk and Shui Hau in South Lantau at that time was only more than 30, with 20 plus of them in Tong Fuk School and Cheung Sha School<sup>587</sup>. It is estimated that student number of Shui Hau School was seriously insufficient at that time, so it was closed in the same year.

According to interview records of the research team, the villagers raised funds to renovate the original building into the Chan Ancestral Hall after the school was closed<sup>588</sup>. However, according to the Historic Building Appraisal of the Antiquities Advisory Committee, it was shown that the original school building had been demolished, and the villagers built a new building at the original site in 2000<sup>589</sup>. According to the survey map of the Lands Department, the location of the building before and after the establishment of the new ancestral hall is the same, but its dimension is slightly increased (see plate 6.41 and plate 6.42). Therefore, at this stage the research team cannot determine whether the old building of the village school was reconstructed or demolished, and further research is needed.

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<sup>582</sup> 〈大嶼山水口村創建小學一所〉，《香港工商日報》，1953年9月27日；〈大嶼山水口村將設小學校〉，《華僑日報》，1952年11月5日。

<sup>583</sup> 〈大嶼山水口村建校興學〉，《華僑日報》，1953年10月22日；〈大嶼山水口村建校〉，《華僑日報》，1953年12月21日。

<sup>584</sup> 〈大嶼山水口村小學落成開課〉，《華僑日報》，1954年2月22日。

<sup>585</sup> 〈水口村運動場建成〉，《華僑日報》，1955年1月20日。

<sup>586</sup> Interview conducted with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021.

<sup>587</sup> 〈用舊校舍辦校不受歡迎 大嶼山建中心小學家長反應冷淡〉，《華僑日報》，1989年5月13日。

<sup>588</sup> Interview conducted with Mr. Chan Chou Wing, villager of Shui Hau on 30 March 2021.

<sup>589</sup> Antiquities Advisory Board, 'Historic Building Appraisal - Nos. 49 and 50 Shui Hau, Lantau Island', Date of Visit: 28 Oct 2021.

[https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1057\\_Appraisal\\_En.pdf](https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1057_Appraisal_En.pdf)





Plate 6.39: Students in front of the Shui Hau School in the 1970s, photo provided by interviewees.



Plate 6.40: Chans Ancestral Hall at the same location, photo taken by the research team in 2021.



Plate 6.41: The location of Shui Hau School (Red frame) in 1999<sup>590</sup>



Plate 6.42: The location of Chan Ancestral Hall (Red frame) in 2001<sup>591</sup>

<sup>590</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NE-12A, 1999.

<sup>591</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NE-12A, 2001.



### 6.8.2.2 Community Organisation and Facilities

Many infrastructures around Shui Hau were built in the 1980s including the football field and village office in 1984. The football court was funded by the Sir David Trench Fund<sup>592</sup>, while the village office was partly financed by the Islands District Office as a space for recreation and communication<sup>593</sup>.



Plate 6.43: Shui Hau Village Office, photo taken by the research team in 2021.



Plate 6.44: Football field of Shui Hau, photo taken by the research team in 2021.

<sup>592</sup> 〈水口村足球場啟用 大嶼山長途賽完成〉，《華僑日報》，1984年4月30日。

<sup>593</sup> 〈大嶼山南區水口村鄉公所落成啟用〉，《華僑日報》，1984年4月29日。



## **6.9 Natural Resources and Ecology**



Plate 6.45: Shui Hau Bay looking east, photo taken by the research team in 2021.

### **6.9.1 Inshore Marine Resources and Ecology**

The coast was a natural resource for the villagers who fished and gathered seafood (they called it salty food), including clams, sea snails, oysters and barnacles. Villagers used to come for the clams on the few days before and after the 1st and 15th of the lunar month, when the tide was low enough. They have traditional tools including *ci hau pa* which is a rake with a rope tying to the leg for the user to pull to turn the mud. If *ci hau pa* hits a clam, there will be a sound (see plate 6.46). Another is *lim* which is a sickle to detect whether there are clams beneath the mud (see plate 6.46). Although they are not as efficient as the normal rake, they do little harm to the environment for the growth of animals as they do not overturn soil. It reflects that sustainability is also a concern when villagers collected food.



Plate 6.46: *Ci hau pa* (rake) (left) and *lim* (sickle) (right), photo taken by the research team in 2021.



Plate 6.47: Using a *ci hau pa*, photo taken by the research team in 2021.



Shui Hau is also a spot for clam gathering. After a report of a local magazine in 2008<sup>594</sup>, many tourists came to Shui Hau for clam digging. There were as many as 1000 people in Shui Hau in the peak period<sup>595</sup>. Although there are now fewer people, tourists are still enthusiastic on clam gathering. The WWF carried out the Sustainable Shui Hau Project in collaboration with 3 local grocery stores to promote the use of suitable clam digging tools and some guiding principles to minimize the impact on the ecology.



Plate 6.48: The WWF carried out the Sustainable Shui Hau Project in 2018<sup>596</sup>

<sup>594</sup> 〈快快樂樂挖蜆去〉，《飲食男女》，2008年8月22日。

<sup>595</sup> 研究團隊於2021年3月30日與水口村民陳就榮先生進行口述歷史訪問。

<sup>596</sup> 世界自然基金會香港分會，〈WWF開展「環保基金-發掘水口」計劃 減少休閒活動生態影響〉，

Date of Visit: 29 Oct 2021.

<https://www.wwf.org.hk/news/?21840/Press-Release-Shui-Hau-Conservation-in-Focus#>



### 6.9.2 Land Resources and Ecology

Shui Hau has diverse landscapes such as mudflat, wetland, mangroves and river with high ecological diversity. The villagers used to grow crops and vegetables and keep livestock on the land, which became wetland after abandonment.

Indeed, Shui Hau's ecological value had come under attention in 1971. On 18 August of the same year, The Conservancy Association hosted a tour led by Dr Brian Morton, a lecturer of marine ecology at the University of Hong Kong, and invited students, teachers and the public to Shui Hau to study the unpolluted beach and collect samples of animals.

In recent years, Shui Hau has been a hotspot for ecotourism. An ecological survey has recorded more than 560 creatures including rare or endangered species such as the Romer's Tree Frog and Metallic Cerulean (Butterfly)<sup>597</sup>. The mudflat of Shui Hau is a rare intertidal area in Hong Kong. It receives both nutrients from the sea and the river and has diverse bacteria and algae, and serves as a breeding ground for the endangered Chinese horseshoe crabs<sup>598</sup>, and a shelter for small fish<sup>599</sup>. The mangroves along the coast also provide food for shrimps, crabs and fishes, and protect the coastline from erosion, maintaining the balance of the ecosystems of the land and the sea. Shui Hau has 6 out of the 8 types of mangroves in Hong Kong<sup>600</sup>. The freshwater wetland is also a habitat for amphibians<sup>601</sup> while the fung shui wood is a hotspot for reptiles, for which the AFCD recommended as a Site of Special Scientific Interests<sup>602</sup>. Shui Hau is also a hotspot for butterflies, having been recorded with 162 species in total, and is one of the sites of the overwintering of Danaid species.

Similar to the wetlands of Pui O and Tong Fuk, although the current agricultural activities in Shui Hau have almost completely stopped, the research team found that there are still some relics related to agricultural activities in the wetland area, which may be formed from wild farmland (see plate 6.50 and plate 6.51). Hence, the research concept of "Wetlandscape" in Chapter 1.4 can also be applied to investigate the cultural value of the wetlands. In recent years, villagers are interested in re-cultivation on the abandoned farmland.

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<sup>597</sup> Hong Kong Biodiversity Information System, 'Shui Hau', Date of Visit: 29 Oct 2021.

[http://www.nature.edu.hk/field\\_sites/shui-hau](http://www.nature.edu.hk/field_sites/shui-hau)

<sup>598</sup> Development Bureau, 'My Blog - Ecological Study for Pui O, Shui Hau, Tai O and Neighbouring Areas', Date of Visit: 29 Oct 2021. [https://www.devb.gov.hk/en/home/my\\_blog/index\\_id\\_385.html](https://www.devb.gov.hk/en/home/my_blog/index_id_385.html)

<sup>599</sup> WWF-Hong Kong, 'Marine Ecological Hotspot Map', Date of Visit: 29 Oct 2021.

[http://awsassets.wwfhk.panda.org/img/original/wwf\\_marine\\_hotspot\\_map\\_no\\_fsc.pdf](http://awsassets.wwfhk.panda.org/img/original/wwf_marine_hotspot_map_no_fsc.pdf)

<sup>600</sup> ECF-Embrace Blue Lantau, 'Lantau Eco-Tour:Route 2', Date of Visit: 29 Oct 2021.

<https://en.bluelantau.net/lantau-route2>

<sup>601</sup> Sustainable Lantau Office, 'Exploring Lantau', Date of Visit: 29 Oct 2021.

<https://www.lantau.gov.hk/en/exploring-lantau/conservation/goby.html>

<sup>602</sup> 綠色力量, 〈環保團體聯合要求先落實大嶼山保育措施〉, Date of Visit: 29 Oct 2021.

[https://www.greenpower.org.hk/html5/download/concern/20160408\\_c.pdf](https://www.greenpower.org.hk/html5/download/concern/20160408_c.pdf)



Plate 6.49: Shui Hau wetland, photo taken by the research team in 2021.



Plate 6.50: Relics related to agricultural activities in Shui Hau, photo taken by the research team in 2021.





Plate 6.51: Relics related to agricultural activities in Shui Hau, photo taken by the research team in 2021.



**Legend**

■ Woodland (林地)	■ Stream (溪流)	■ Shrubland (灌木叢)	■ Rocky Shore (石灘)
■ Fung Shui Woodland (風水林)	■ Mangrove / Sandflat (紅樹林)	■ Cultivated Land (耕地)	■ Developed Area (已發展用地)
■ Plantation (種植園)	■ Sandy Shore (沙灘)	■ Marsh (沼澤)	■ Sea (海洋)

Plate 6.52: Location of natural habitat at Shui Hau, illustrated by the research team in 2020.



## 6.10 Outline Zoning Plan for Shui Hau

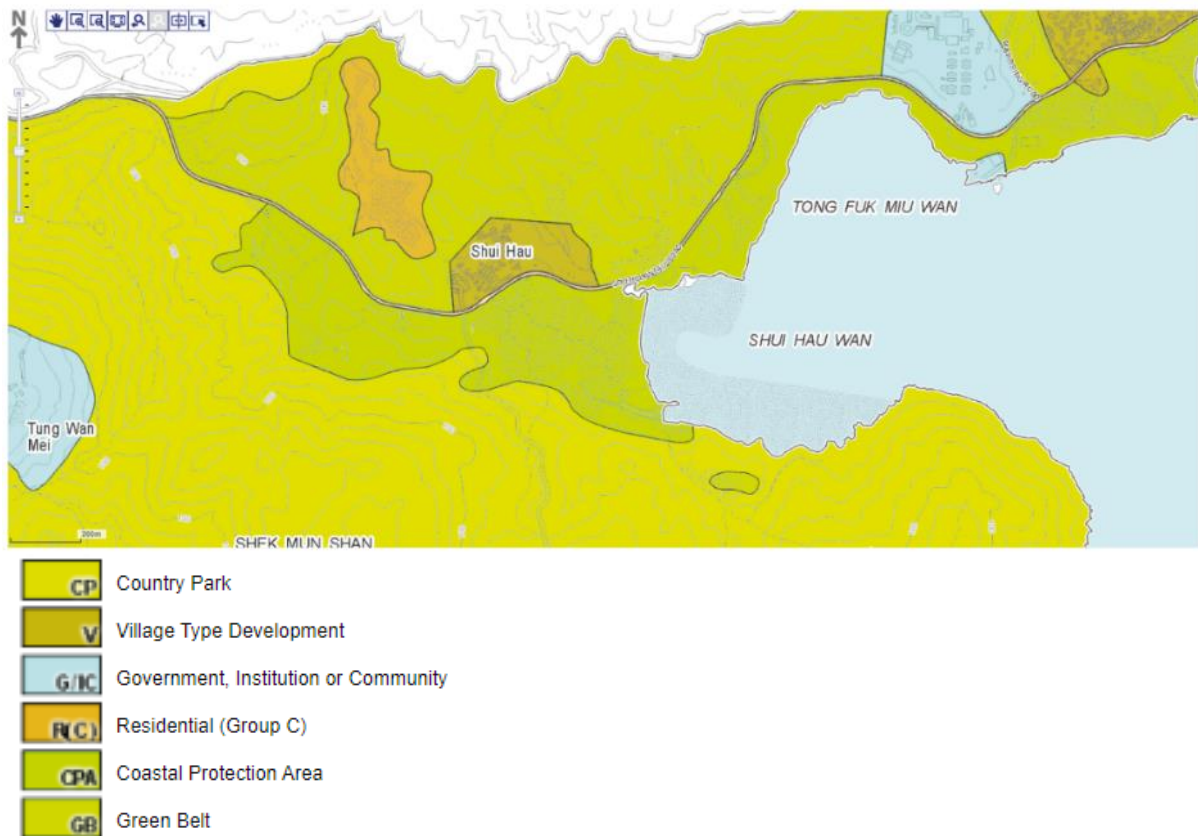


Plate 6.53: Outline Zoning Plan for Shui Hau<sup>603</sup>

<sup>603</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 29 Oct 2021.  
<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

## 6.11 List of Cultural Heritage Resources

Shui Hau has a total of 24 cultural heritage items, including 15 historical buildings and sites, 8 places associated with ICH and 1 cultural landscape.

### *Major Types of Cultural Heritage Resources*

- **Historical Buildings and Sites (HB)** (i.e. buildings or structures of heritage value, such as traditional dwelling, stone bridge, memorial stone and inscription, etc.)
- **Archaeological Sites (AS)** (i.e., site of archaeological interest, such as pre-historic rock carvings, old kiln sites, etc.)
- **Places associated with ICH (PA)** (e.g. ritual parade route, place for temporary bamboo theatre or basin feast of festive event, workshop of traditional craft, etc.)
- **Natural resources with cultural association (NR)** (e.g. rare rocks, natural sites associated local myths, etc.)
- **Cultural Landscape (CL)** (e.g. fung shui wood, terraces, quarry site, etc.)

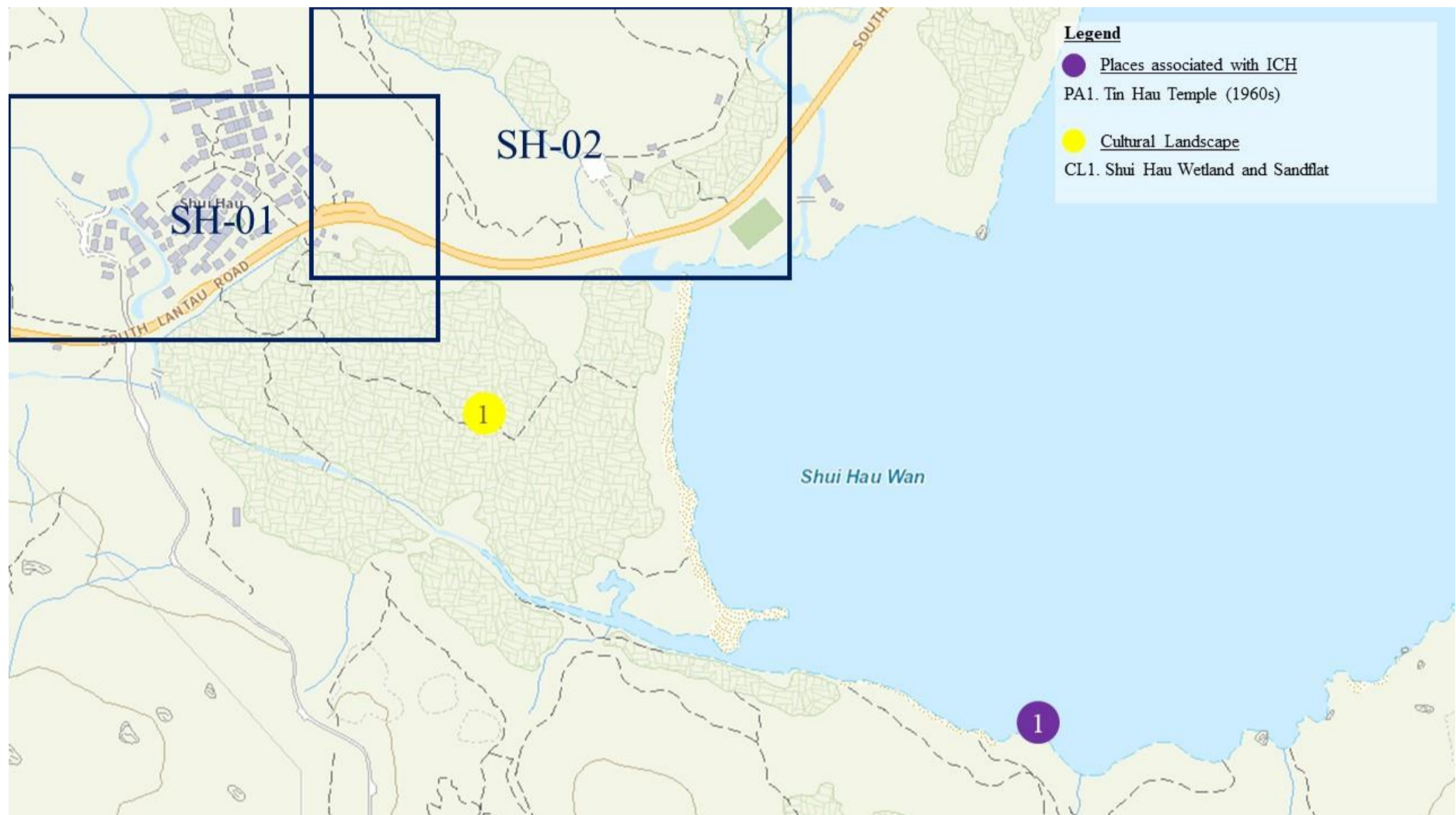


Plate 6.54: Location map of cultural heritage resources in Shui Hau (Overall) (SH-00)



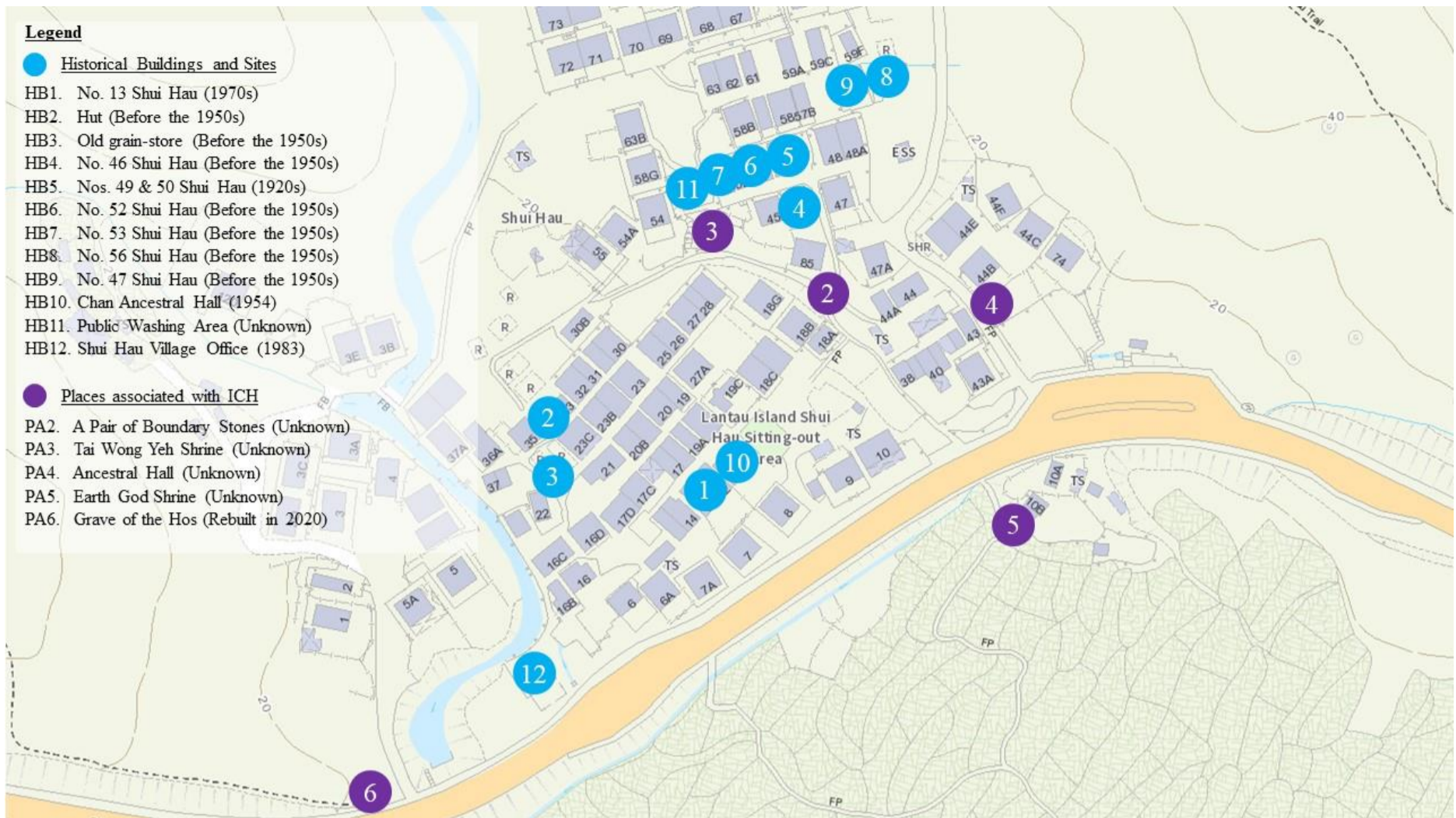


Plate 6.55: Location map of cultural heritage resources in Shui Hau (SH-01)

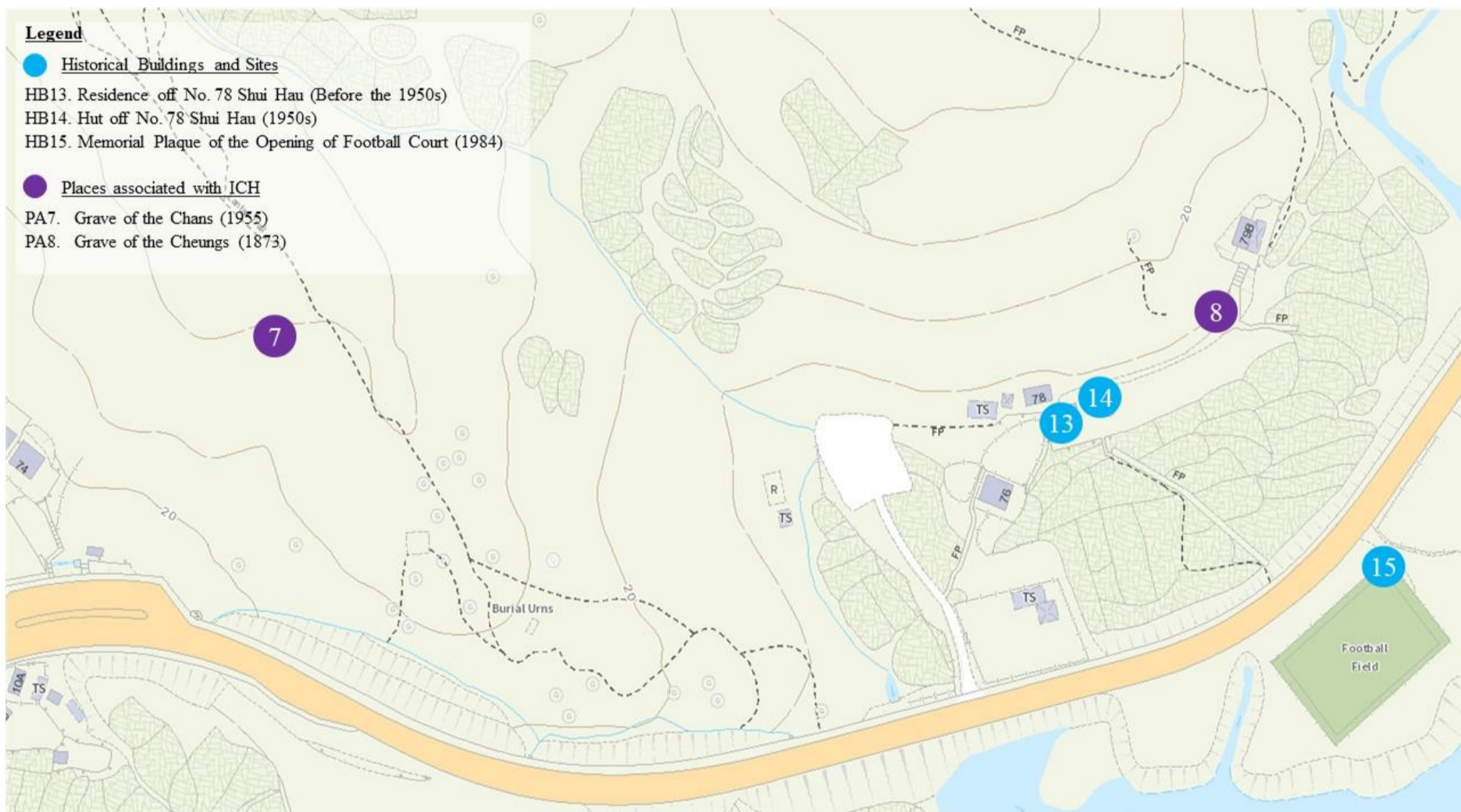











Plate 6.56: Location map of cultural heritage resources in Shui Hau (SH-02)





Map SH-01-HB1		
No. 13 Shui Hau		
 <p>Front View HB1-01</p>	Address	No. 13 Shui Hau
	Year of Construction	1970s
	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	
 <p>Back View HB1-02</p>	Architectural/ Site Characteristics	2-storey. An open ground in front of the house. Still inhabited.



Map SH-01-HB2		
Hut (SH/IPA7B/64-65)		
 <p>Front View HB2-01</p>  <p>Front View HB2-02</p>  <p>Side View HB2-03</p>  <p>Close-up HB2-04 及 HB2-05</p>	<p>Address</p> <p>Next to No. 35 Shui Hau</p> <p>Year of Construction</p> <p>Before the 1950s</p> <p>Original Function</p> <p>Residential</p> <p>Land use pattern/ Status/ Ownership</p> <p>[Village Type Development]/ Private (abandoned)</p> <p>Designation</p> <p>Non-designated Item</p> <p>Historical Background</p>	<p>Built with bricks and mortar, roof with tiles. Southeast facing.</p> <p>SH/IPA7B/64 is slightly wider, wall painted in yellow, not installed with windows, used as warehouse, while the wall of SH/IPA7B/65 is painted white and is used as the main residential block. The two blocks are adjacent and both are with penthouses.</p>
	<p>Architectural/ Site Characteristics</p>	
	<p>Remarks</p>	<p>SH-HB-3 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report  <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a></p>



Map SH-01-HB3		
Old Grain-store		
 <p>Front View HB3-01</p>	Address	Next to No. 35 Shui Hau
	Year of Construction	Before the 1950s
	Original Function	Grain-store
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (owned by a clan member of Chan)
	Designation	Non-designated Item
	Historical Background	Villagers were all farming to make a living before the 1970s. Some more resourceful farmers would build a hut to store their harvest which might sum up to several hundred catties.
	Architectural/ Site Characteristics	



Map SH-01-HB4		
No. 46 Shui Hau		
 <p>Side View HB4-01</p>  <p>Back View HB4-02</p>	Address	No. 46 Shui Hau
	Year of Construction	Before the 1950s
	Original Function	Residential (warehouse)
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Family residence of Mr Chan of at least 3 generations. It was turned into a workshop in the 20th century and now it is a warehouse.
	Architectural/ Site Characteristics	
Remarks	SH-HB-8 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report ( <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a> )	



Map SH-01-HB5		
Nos. 49 & 50 Shui Hau		
 <p>Side View HB5-01</p>  <p>Close-up HB5-02</p>	Address	Nos. 49 & 50 Shui Hau
	Year of Construction	1920s
	Original Function	Residential (warehouse)
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Grade III Historic Building
	Historical Background	Family property of the Chan's family.
	Architectural/ Site Characteristics	Built with granite and bricks. Roof with tiles and green glass fences. Southeast facing.
Remarks	Historic Building Appraisal, Nos. 49 and 50 Shui Hau, Lantau Island ( <a href="https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1057_Appraisal_En.pdf">https://www.aab.gov.hk/ filemanager/aab/common/ historicbuilding/ en/1057_Appraisal_En.pdf</a> )	



Map SH-01-HB6		
No. 52 Shui Hau		
 <p>Front View HB6-01</p>  <p>Back View HB6-02</p>	Address	No. 52 Shui Hau
	Year of Construction	Before the 1950s
	Original Function	Residential (warehouse)
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Built with granite and plaster. A metal cover as roof. Southeast facing. Decorative fences on roof. It is now a warehouse.
	Architectural/ Site Characteristics	
Remarks	SH-HB-9 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report ( <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/ eia/register/report/ eia-report/eia_2462016/ EIA%20HTML/S11.htm</a> )	



Map SH-01-HB7		
No. 53 Shui Hau		
 <p>Side View HB7-01</p>	Address	No. 53 Shui Hau
	Year of Construction	Before the 1950s
 <p>Back View HB7-02</p>	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (owned by village head)
	Designation	Non-designated Item
	Historical Background	Built with granite and mortar. Tiled roof. Southeast facing. Wall painted white. Roof with decorative fences.
	Architectural/ Site Characteristics	
	Remarks	SH-HB-5 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a>



Map SH-01-HB8		
No. 56 Shui Hau		
 <p>Front View HB8-01</p>	Address	No. 56 Shui Hau
	Year of Construction	Before the 1950s
 <p>Side View HB8-02</p>	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private (abandoned)
	Designation	Non-designated Item
	Historical Background	Wall painted white. Roof with tiles. Open ground in front of the house. Wall remains besides the house which suggests the owner might have kept livestock.
	Architectural/ Site Characteristics	



Map SH-01-HB9		
No. 57 Shui Hau		
 <p>Front View HB9-01</p>	Address	No. 57 Shui Hau
	Year of Construction	Before the 1950s
 <p>Back View HB9-02</p>	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	Built with granite, consolidated with concrete later. Tiled roof. Open ground in front of house with stones marking its boundary. Part of the wall painted orange.
	Architectural/ Site Characteristics	
	Remarks	SH-HB-6 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a>




Map SH-01-HB10											
Chan Ancestral Hall											
 <p>Front View HB10-01</p>	<table border="1"> <tr> <td>Address</td> <td>Shui Hau Village, Lantau</td> </tr> <tr> <td>Year of Construction</td> <td>1954</td> </tr> <tr> <td>Original Function</td> <td>Ancestral Worship and Gathering</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Village Type Development]/ Private</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> </table>	Address	Shui Hau Village, Lantau	Year of Construction	1954	Original Function	Ancestral Worship and Gathering	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private	Designation	Non-designated Item
	Address	Shui Hau Village, Lantau									
Year of Construction	1954										
Original Function	Ancestral Worship and Gathering										
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private										
Designation	Non-designated Item										
 <p>Side View HB10-02</p>	<table border="1"> <tr> <td>Historical Background</td> <td> <p>The site used to be an ancestral hall and was donated in 1953 to be rebuilt as the Shui Hau Public School. The school was opened in 1954, refurbished in 1974 and closed in 1989. Villagers raised fund to rebuild it into an ancestral hall again.</p> </td> </tr> <tr> <td>Architectural/ Site Characteristics</td> <td> <p>Now it is the place for ancestral worship and gathering for the Chan's clan – e.g. lion dance and distributing sacrificial meat in the New Year.</p> <p>The hall is a concrete structure, southeast facing. The wall is with pink ceramic tiles. Entrance is decorated with couplets to wish for the prosperity of the clan.</p> </td> </tr> <tr> <td>Remarks</td> <td> <p>SH-HB-1 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report  <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a></p> </td> </tr> </table>	Historical Background	<p>The site used to be an ancestral hall and was donated in 1953 to be rebuilt as the Shui Hau Public School. The school was opened in 1954, refurbished in 1974 and closed in 1989. Villagers raised fund to rebuild it into an ancestral hall again.</p>	Architectural/ Site Characteristics	<p>Now it is the place for ancestral worship and gathering for the Chan's clan – e.g. lion dance and distributing sacrificial meat in the New Year.</p> <p>The hall is a concrete structure, southeast facing. The wall is with pink ceramic tiles. Entrance is decorated with couplets to wish for the prosperity of the clan.</p>	Remarks	<p>SH-HB-1 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report  <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a></p>				
Historical Background	<p>The site used to be an ancestral hall and was donated in 1953 to be rebuilt as the Shui Hau Public School. The school was opened in 1954, refurbished in 1974 and closed in 1989. Villagers raised fund to rebuild it into an ancestral hall again.</p>										
Architectural/ Site Characteristics	<p>Now it is the place for ancestral worship and gathering for the Chan's clan – e.g. lion dance and distributing sacrificial meat in the New Year.</p> <p>The hall is a concrete structure, southeast facing. The wall is with pink ceramic tiles. Entrance is decorated with couplets to wish for the prosperity of the clan.</p>										
Remarks	<p>SH-HB-1 in the CHIA of Outlying Islands Sewerage Stage 2 – South Lantau Sewerage Works EIA Report  <a href="https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm">https://www.epd.gov.hk/eia/register/report/eiareport/eia_2462016/EIA%20HTML/S11.htm</a></p>										



Map SH-01-HB11		
Public Washing Area		
 <p>Full View HB11-01</p>  <p>Close-up HB11-02</p>	Address	Near No. 53 Shui Hau
	Year of Construction	Unidentified
	Original Function	Public Washing Area
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	
Architectural/ Site Characteristics	Constructed with stones and a well. Now covered by vegetation.	

Map SH-01-HB12		
Shui Hau Village Office		
 <p>Front View HB12-01</p>	Address	Shui Hau Village Office
	Year of Construction	1983
 <p>Side View HB12-02</p>	Original Function	Village Office
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	Non-designated Item
	Historical Background	
Architectural/ Site Characteristics		Built in 1983. Wall painted white. Façade decorated with yellow and brown tiles. An open foreground before the entrance.



Map SH-02-HB13		
Residence off No. 78 Shui Hau		
 <p>Front View HB13-01</p>	Address	In front of No. 78 Shui Hau
	Year of Construction	Before the 1950s
 <p>Side View HB13-02</p>	Original Function	Residential
	Land use pattern/ Status/ Ownership	[Green Belt]/ Private
	Designation	Non-designated Item
	Historical Background	
Architectural/ Site Characteristics		The owner farms on adjacent land. The house was built by the previous generation, with granite and concrete, and with a tiled roof. Wall painted white.





Map SH-02-HB14		
Hut off No. 78 Shui Hau		
 <p>Side View HB14-01</p>	Address	In front of No. 78 Shui Hau
	Year of Construction	1950s
	Original Function	Warehouse
	Land use pattern/ Status/ Ownership	[Green Belt]/ Private (abandoned)
	Designation	Non-designated Item
	Historical Background	The hut was a warehouse or was used to keep livestock, built with granite and concrete. It might be built at the same time by the same family who built the adjacent SH-02-HB13 with similar architectural features.
	Architectural/ Site Characteristics	



Map SH-02-HB15		
Memorial Plaque of the Opening of Football Court		
 <p>Full View HB15-01</p>  <p>Back View HB15-02</p>	Address	Outside Shui Hau football court
	Year of Construction	1984
	Original Function	Memorial
	Land use pattern/ Status/ Ownership	[Coastal Protection Area]/ Government
	Designation	Non-designated Item
	Historical Background	According to the stone memorial tablet, the construction of the football court was financed by Sir David Trench Fund and the Islands District Office and was opened for use in 1984.
	Architectural/ Site Characteristics	



Map SH-00-PA1											
Tin Hau Temple											
<i>ICH Item: Place of Worship related to Tin Hau Festival (ICH Inventory Item no. 3.18)</i>											
 <p>Front View PA1-01</p>	<table border="1"> <tr> <td>Address</td> <td>Bay of Shui Hau 22°13'07.1"N 113°55'33.2"E</td> </tr> <tr> <td>Year of Construction</td> <td>1960s</td> </tr> <tr> <td>Original Function</td> <td>Place of Worship</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Country Park]/ Private</td> </tr> <tr> <td>Designation</td> <td>ICH Inventory Item (associated place)</td> </tr> </table>	Address	Bay of Shui Hau 22°13'07.1"N 113°55'33.2"E	Year of Construction	1960s	Original Function	Place of Worship	Land use pattern/ Status/ Ownership	[Country Park]/ Private	Designation	ICH Inventory Item (associated place)
	Address	Bay of Shui Hau 22°13'07.1"N 113°55'33.2"E									
	Year of Construction	1960s									
	Original Function	Place of Worship									
	Land use pattern/ Status/ Ownership	[Country Park]/ Private									
Designation	ICH Inventory Item (associated place)										
 <p>Close-up PA1-02</p>	<p>Historical Background</p> <p>Tin Hau Temple is only accessible during low tide. According to villagers of Shui Hau, the Tin Hau Temple was where they process seafood purchased from the boat people. There was also a footpath behind the Temple through which villagers went to the other side of the hill for fishing. There are no longer people worshipping at the Temple during festivals.</p> <p>Its wall is painted red and there are ceramic decoration on the temple. There are two rocks worshipped as well. There is a tablet writing Tin Hau Temple and a glass box placing the deity figures in the temple.</p>										

Map SH-01-PA2		
A Pair of Boundary Stones <i>ICH Item: Non-listed ICH item, but it is related to Social Practices, Rituals and Festive Events</i>		
 <p>Front View PA2-01</p>	Address	Near No. 85 Shui Hau
	Year of Construction	Unidentified
	Original Function	Boundary Demarcation and Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (non-listed place)
 <p>Back View PA2-02</p>	Historical Background	The stones mark the boundary of Shui Hau in the past. It is also a site for ritual.



Map SH-01-PA3		
Tai Wong Yeh Shrine		
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>		
 <p>Full View PA3-01</p>	Address	Near No. 54 Shui Hau
	Year of Construction	Unidentified
 <p>Front View PA3-02</p>	Original Function	Place of Worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
	Designation	ICH Inventory Item (associated place)
	Historical Background	<p>Tai Wong Yeh is an earth god and is represented by the rocks in the temple. Apart from worshipping, its foreground is also where the sacrificial meat is distributed in the end of the year.</p> <p>The Temple is located on a 8.5m x 8m concrete platform, facing southwest. Behind are a tree and some rocks. The Temple was built with concrete, bricks and stones and its wall painted red. There are two incense containers.</p>

Map SH-01-PA4

Ancestral Hall

ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)





Front View PA4-01









Side View PA4-02



Address	Near No. 43 Shui Hau
Year of Construction	Unidentified
Original Function/ Use	Ancestral Worship and Gathering
Land use pattern/ Status/ Ownership	[Village Type Development]/ Private
Designation	ICH Inventory Item (associated place)
Historical Background	The ancestral hall is a small concrete structure with a single tilted roof. Wooden tablets of the ancestors are placed inside. It is also used as a storage space.

Map SH-01-PA5			
Earth God Shrine			
<i>ICH Item: Place of Worship related to To Tei Festival (ICH Inventory Item no. 3.8)</i>			
 <p>Full View PA5-01</p>	Address	Near No. 10B Shui Hau	
	Year of Construction	Unidentified	
 <p>Close-up PA5-02</p>	Original Function	Place of Worship	
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Private	
Designation		ICH Inventory Item (associated place)	
Historical Background		<p>The earth god is represented by a stone. Villagers worship it for peace and blessings.</p> <p>The shrine is constructed on a 1.25m x 1.3m concrete platform, with a short wall with three sides, and there is an incense container.</p>	




Map SH-01-PA6		
Grave of the Hos		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Side View PA6-01</p>  <p>Front View PA6-02</p>  <p>Close-up PA6-03</p>	Address	Intersection of South Lantau Road and Lantau Trail Section 9
	Year	Rebuilt in 2020
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
Historical Background	<p>Built with stones, the deceased was a member of the Ho's clan. According to villagers of Shui Hau, the deceased was from Pui O or Tung Chung.</p>	

Map SH-02-PA7		
Grave of the Chans		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Full View PA7-01</p>  <p>Front View PA7-02</p>  <p>Close-up PA7-03</p>	Address	Lantau Trail Section 10
	Year	1955
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
Historical Background	<p>Built with stones. It is written on the tablet that the deceased was of the Chan's clan from Dongguan, an ancestor of the Chan's clan in Shui Hau.</p>	

Map SH-02-PA8		
Grave of the Cheungs		
<i>ICH Item: Spring and Autumn Ancestral Worship of Lineage (ICH Inventory Item no. 3.9)</i>		
 <p>Front View PA8-01</p>	Address	Near No. 79B Shui Hau
	Year	1873
	Original Function	Burial site/ place of ancestral worship
	Land use pattern/ Status/ Ownership	[Village Type Development]/ Burial area of indigenous villagers
	Designation	ICH Inventory Item (associated place)
 <p>Close-up PA8-02</p>	Historical Background	Built with stones and carved with floral patterns. The tablet shows the deceased belongs to the Cheung clan, from Pui O according to villagers. The tablet is darkened and texts can hardly be identified.





Map SH-00-CL1	
Shui Hau Wetland and Sandflat	
 <p>Shui Hau Wetland CL1-01</p>	<p><b>Address</b></p> <p>Shui Hau, Lantau</p>
	<p><b>Land use pattern/ Status/ Ownership</b></p> <p>[Coastal Protection Area]</p>
	<p><b>Designation</b></p> <p>Non-designated Item</p>
	<p><b>Historical Background</b></p> <p>Although the current agricultural activities in Shui Hau have almost completely stopped, the research team found that there are still many relics related to agricultural activities in the wetland area (which may be formed from wild farmland) such as irrigation waterways, field paths and foundations. Even the extent of the current wetland is basically not much different from that of the former farmland.</p> <p>The sandflat was a natural resource for the villagers who fished and gathered marine resources. Villagers managed the natural habitat carefully, and they would use traditional tools (<i>ci hau pa</i> and <i>lim</i>) to collect marine resources in a more sustainable way.</p>

**7**

**Shek Pik**

## **7.1 Historical Background**

Shek Pik Valley is situated on the southwestern coast of Lantau Island, directly under Lantau Peak, the highest point on the island. The villages located in the valley had been inundated by the Shek Pik Reservoir in 1963. The Shek Pik Prison below the dam of the reservoir was built in 1984. Despite all these dramatic changes in the landscape, the district officers in the British governing era have left with us many detailed reports about the area. It is from these historical records that we can look back into the lives of the villagers in the valley before their resettlement.

Shek Pik has a long history of human presence and is thus an important site of archaeological interest. Artifacts such as stone adzes, stone net pendants and clay pots unearthed in the area show evidence of early human activities<sup>604</sup>. The geometric-patterned rock carving, which was declared a monument in 1979, can be dated back to the Bronze Age 3,000 years ago<sup>605</sup>. Small shreds of porcelain and a large amount of copper coins bearing reign titles of the Song dynasty were discovered in 1962<sup>606</sup>. Since no sign of inhabitation was found nearby, these artifacts may hence possibly be related to the last boy-emperor of the Southern Song dynasty. Some historians suggest that the young emperor and his defeated army had spent some of their last days on Lantau Island in the late 13<sup>th</sup> century<sup>607</sup>.

The first Chinese peasants probably entered the valley between the end of Southern Song dynasty and mid-Ming dynasty. The name Shek Pik Village is found on maps in documents published in the Ming Period such as *Yue Daji* written by scholar Guo Fei<sup>608</sup>. In terms of family histories, some lineages claimed to have lived in the valley since the 15<sup>th</sup> century<sup>609</sup>. For example, the Tsui clan claimed twenty-seven generations in Guangdong and fifteen in Shek Pik whereas the Fung clan was said to have arrived from Kowloon Peninsula in about 1660<sup>610</sup>. While many local manuscripts from Shek Pik such as land deeds and genealogies were lost or destroyed in previous village removals and particularly during the period of Japanese occupation, over 30 documents mainly from the Chi clan collected by James Hayes, a Southern District Officer in the 1950s are now kept in the Art Museum of The Chinese University of Hong Kong. Further studies on these precious written records may reveal the history of some of the earliest clans migrating to Hong Kong.

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<sup>604</sup> 蕭國健，2019年，頁46。

<sup>605</sup> Antiquities and Monuments Office, 'Rock Carving at Shek Pik, Lantau Island', Date of Visit: 1 Nov 2021. [https://www.amo.gov.hk/en/historic-buildings/monuments/outlying-islands/monuments\\_05/index.html](https://www.amo.gov.hk/en/historic-buildings/monuments/outlying-islands/monuments_05/index.html)

<sup>606</sup> Hayes, James W. 1962a. 'Preliminary Report on the Finds at Shek Pik', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.2, p.122-124.

<sup>607</sup> 羅香林：《宋王臺與宋季之海上行朝》。（香港：香港大學出版社，1956年）。

<sup>608</sup> 蕭國健，2019年，頁97-98。

<sup>609</sup> 蕭國健，2019年，頁180。

<sup>610</sup> Hayes, James W., 1962b, 'The Pattern of Life in the New Territories in 1898', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.2, p.75-102.



云賣斷田契人池壬壽為田家中無銀應用夫妻酌議有祖父遺下兄弟  
 經分自己名下苗田一處坐落土名石壁村南坡之田由址步頭田大小冬地二共零種  
 式斗願將出賣與人討銀回家應用先招房親人等各無銀承後托中人池連與引  
 至二澳村戴喜懷家內李悅樂意出首承買面言明時並價銀肆拾大員共重貳拾  
 柒兩七錢承買日當即日立數其銀一色當申克足交與壬壽親手接回家中應用毫無  
 少其田亦就日當申明址數田畝田蓋連石一切在內退交與喜懷修整批佃耕種營業  
 此田不是贖李應嘗與別兄弟無干倘若上頭教乘歷不明與買主無干實至全中理明此係  
 實銀交與明賣明買不是債折等情日後不得加補取贖如或上年李悅完租稅不清係賣主  
 支理與買主無干此係二家情愿日後不得異言生端恐口無憑云賣斷田契一係交與喜懷  
 收批存好 謹遵坑尾秧地一址

每年納李宅租十分

作申兒交銀人的叔池連興

代筆兒交銀人的叔池成法

云賣斷田契人池壬壽

道光貳拾八年八月十一日

Plate 7.1: A land deed from the Chi's manuscripts



## 7.2 Historical Maps

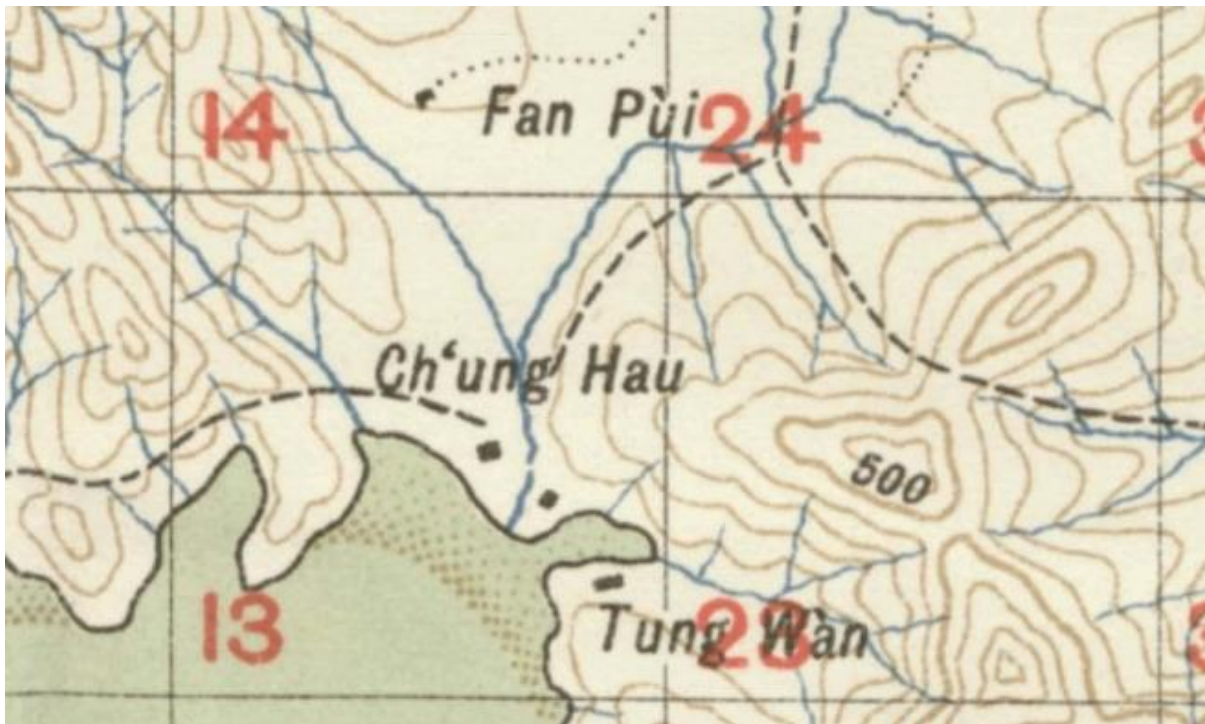


Plate 7.2: Map published in 1922 (close-up)<sup>611</sup>

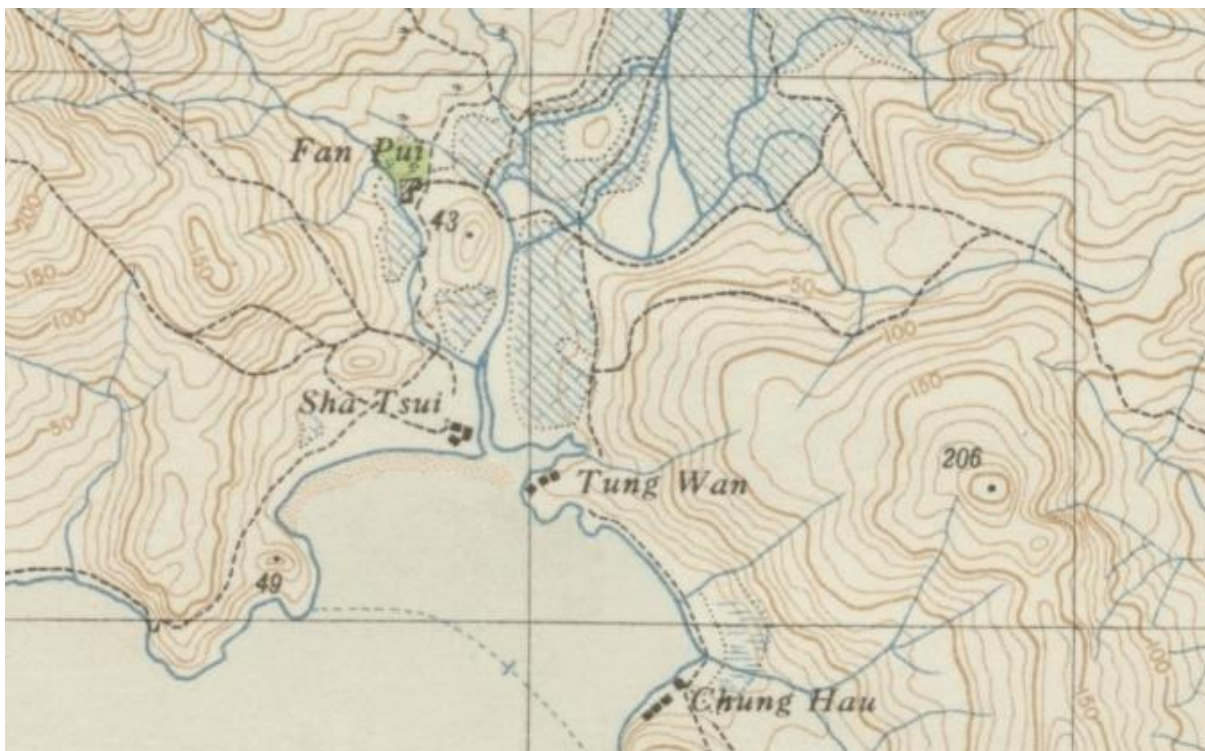


Plate 7.3: Map published in 1928 (close-up)<sup>612</sup>

<sup>611</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1922 (GSGS 2994)', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1922>

<sup>612</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1928', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1928>

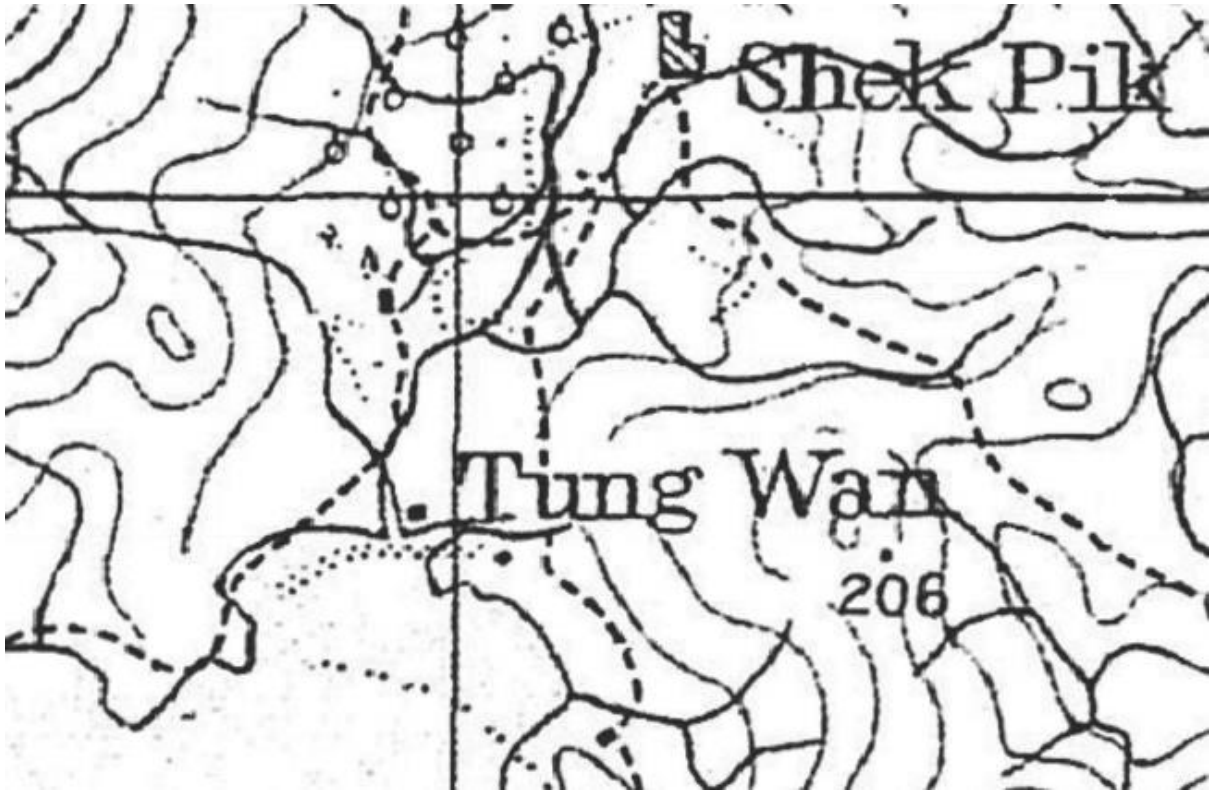


Plate 7.4: Map published in 1937 (close-up)<sup>613</sup>

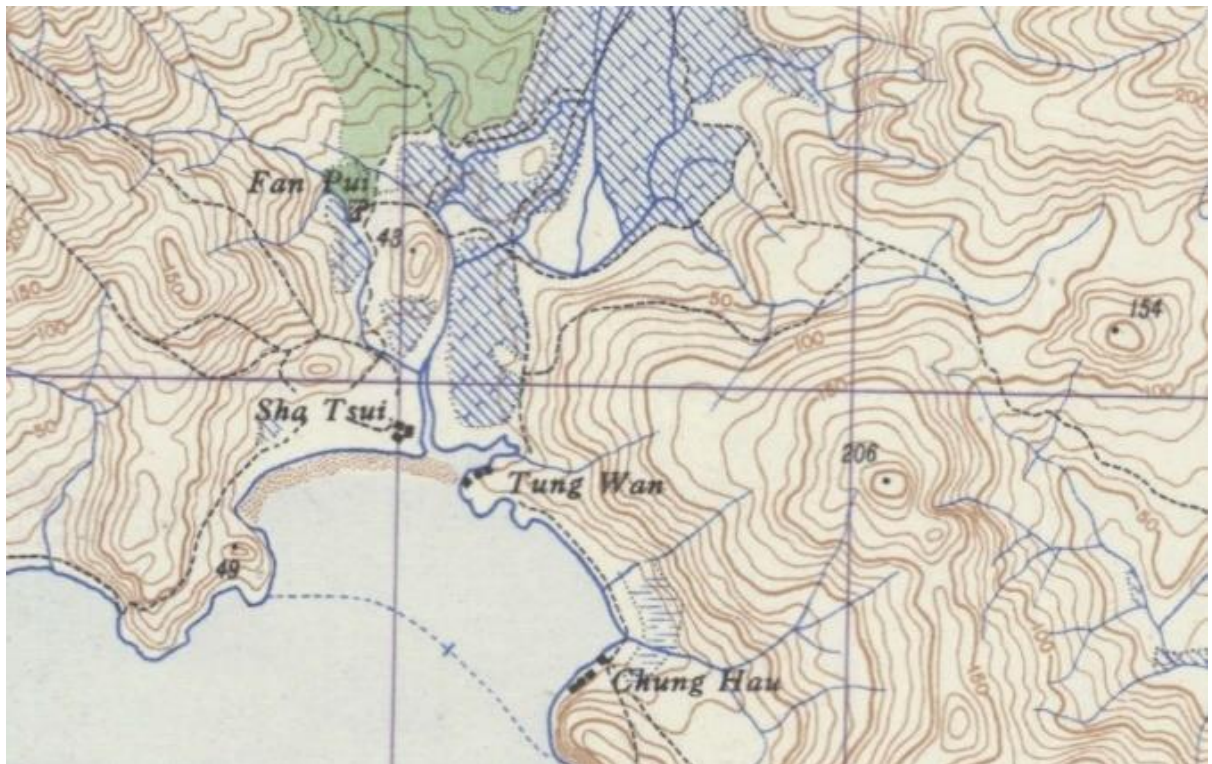


Plate 7.5: Map published in 1945 (close-up)<sup>614</sup>

<sup>613</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Japanese Map of Hong Kong 1937.1', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1937.1>

<sup>614</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1945 (No 3868 2nd Edition)', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1945>





Plate 7.6: Map published in 1975 (close-up)<sup>615</sup>



Plate 7.7: Map published in 1987 (close-up)<sup>616</sup>

<sup>615</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps L884 - Reference 1975 (Series HM20C)', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1975>

<sup>616</sup> Hong Kong Historic Maps, 'Hong Kong Historic Maps - Reference 1987 (Series HM20C)', Date of Visit: 1 Nov 2021. <https://www.hkmaps.hk/map.html?1987>

### 7.3 Aerial Photographs

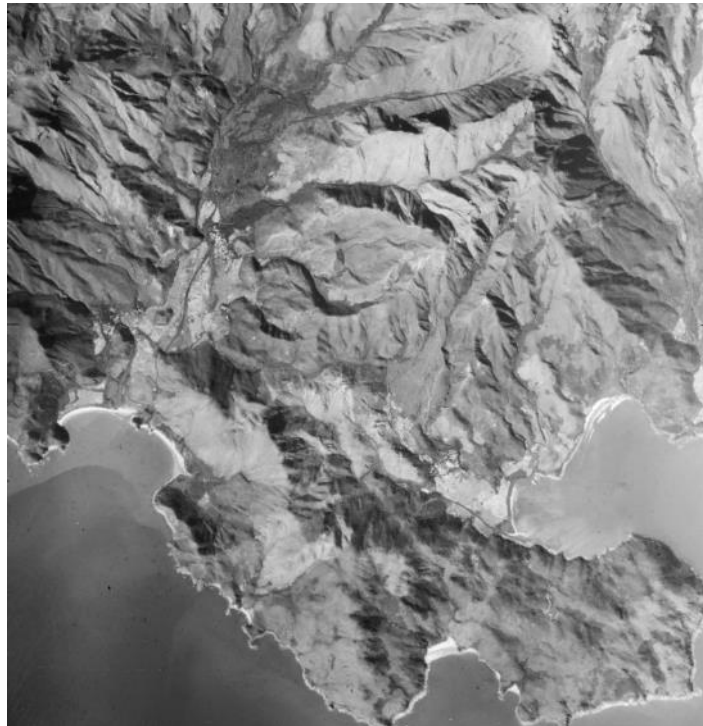


Plate 7.8: Digital Aerial Photo taken in 1945. South Lantau Road and the Shek Pik Reservoir had not yet been built and there were only villages of Shek Pik and fields<sup>617</sup>.

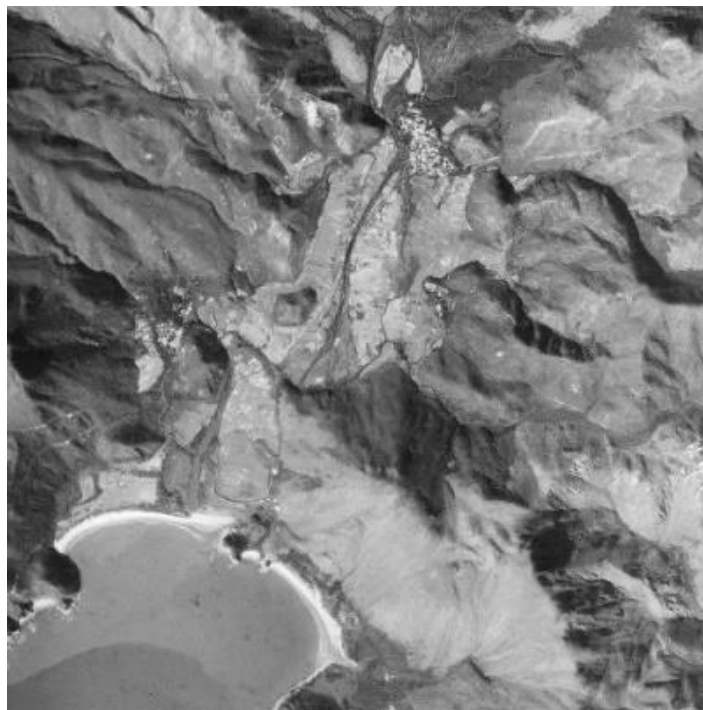


Plate 7.9: Digital Aerial Photo taken in 1945 (close-up)<sup>618</sup>

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<sup>617</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-4107, Flying Height: 20000ft., Scale 1: 12000, Flight Date: 1945-11-11.

<sup>618</sup> Ibid.

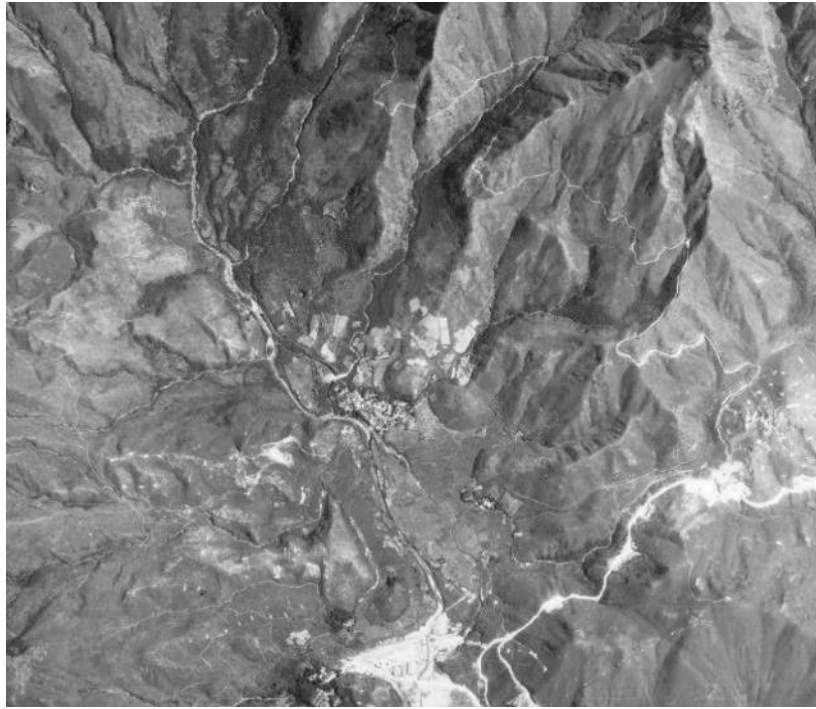


Plate 7.10: Digital Aerial Photo taken in 1959. Construction works of South Lantau Road and the Shek Pik Reservoir were in progress<sup>619</sup>.

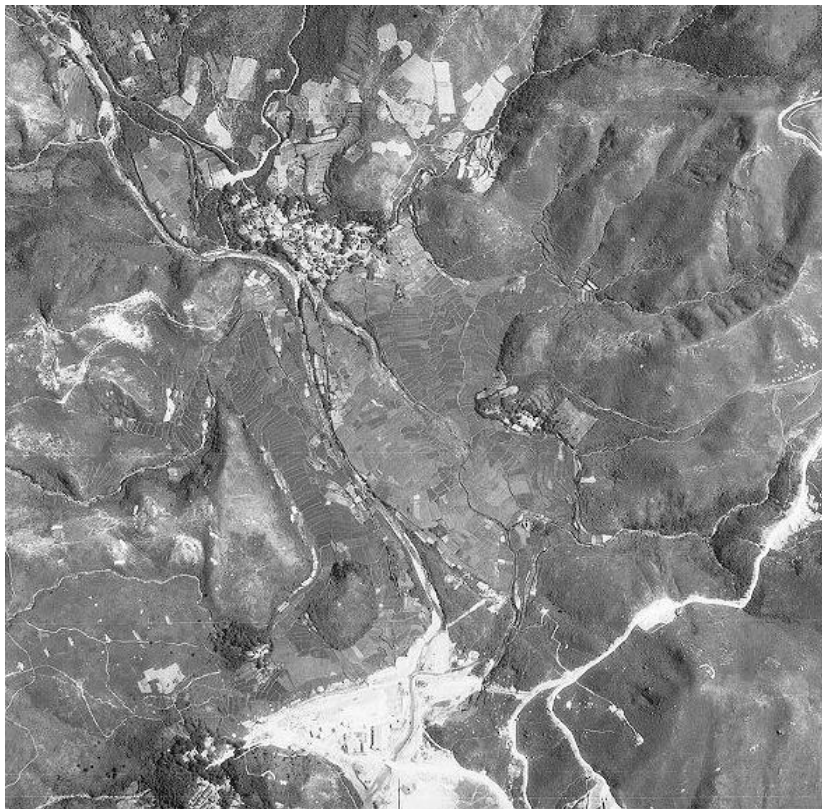


Plate 7.11: Digital Aerial Photo taken in 1959 (close-up)<sup>620</sup>

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<sup>619</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. F21\_557-0141, Flying Height: 16700 ft., Scale 1: 10020, Flight Date: 1959-12-27.

<sup>620</sup> Ibid.



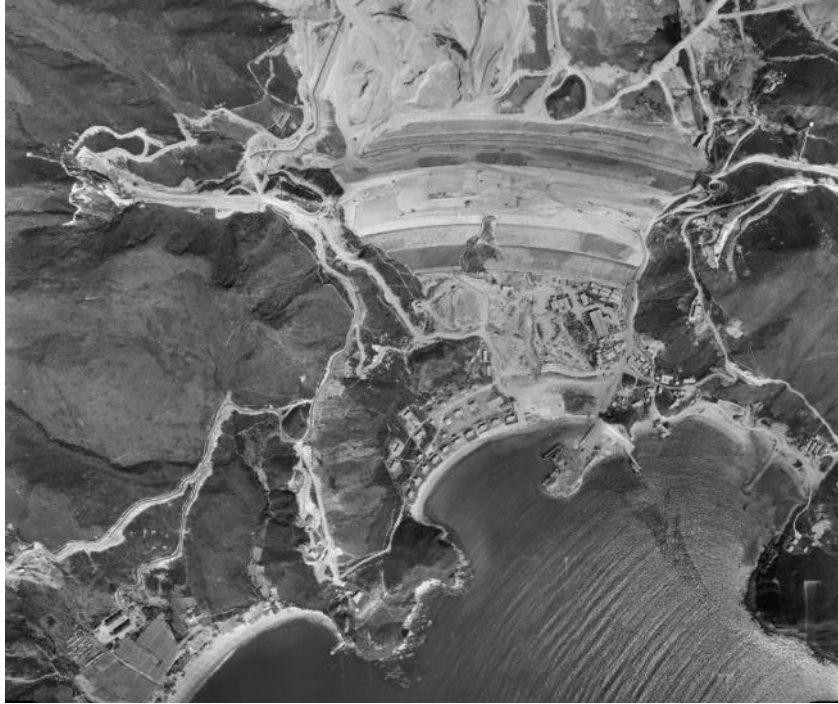


Plate 7.12: Digital Aerial Photo taken in 1963. Construction works of the Shek Pik Reservoir was largely completed<sup>621</sup>.

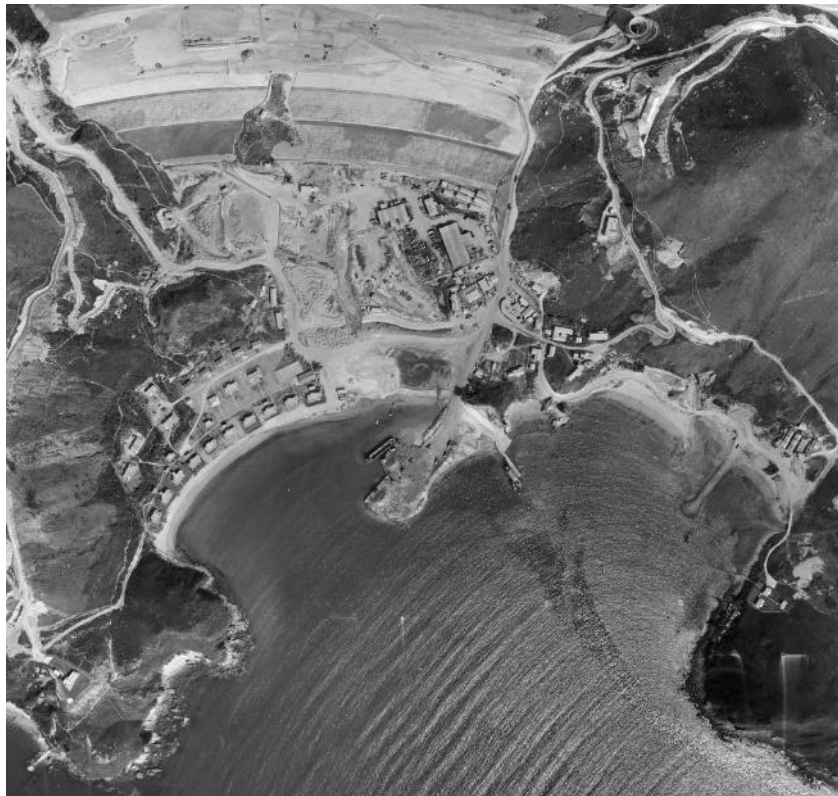


Plate 7.13: Digital Aerial Photo taken in 1963 (close-up)<sup>622</sup>

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<sup>621</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4017, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-23.

<sup>622</sup> Ibid.



Plate 7.14: Digital Aerial Photo taken in 1979<sup>623</sup>

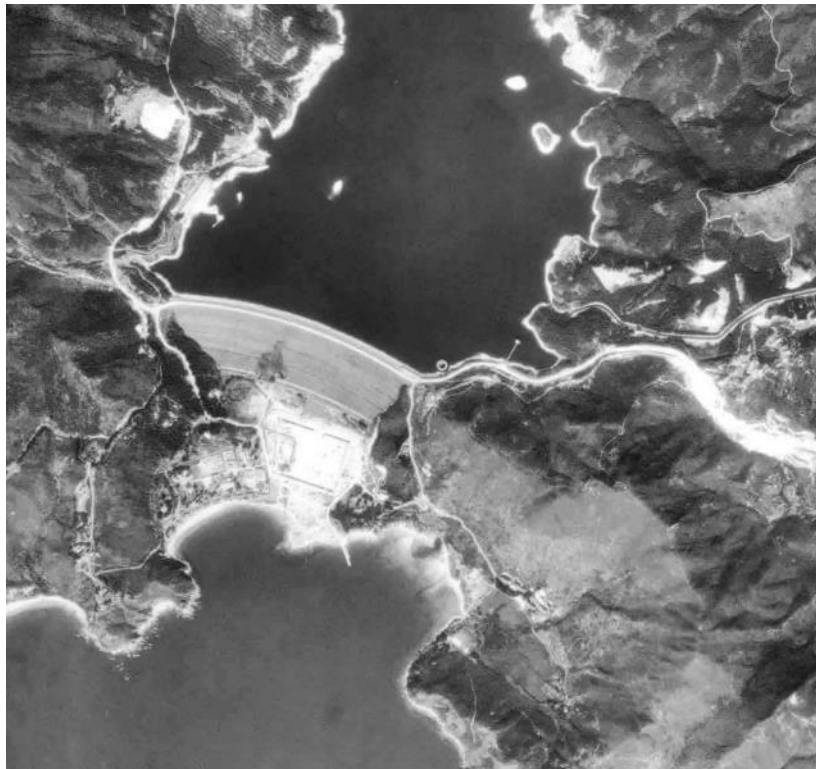


Plate 7.15: Digital Aerial Photo taken in 1979 (close-up)<sup>624</sup>

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<sup>623</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 27749, Flying Height: 10000ft., Scale 1: 20000, Flight Date: 1979-10-25.

<sup>624</sup> Ibid.



Plate 7.16: Digital Aerial Photo taken in 1982. Construction work of the Shek Pik Prison was in progress. The prison would commence services in 1984<sup>625</sup>.

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<sup>625</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 41706, Flying Height: 4000ft., Scale 1: 8000, Flight Date: 1982-03-30.





Plate 7.17: Digital Aerial Photo taken in 2014<sup>626</sup>

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<sup>626</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. CW106097, Flying Height: 8000ft., Scale 1: 16000, Flight Date: 2014-01-29.



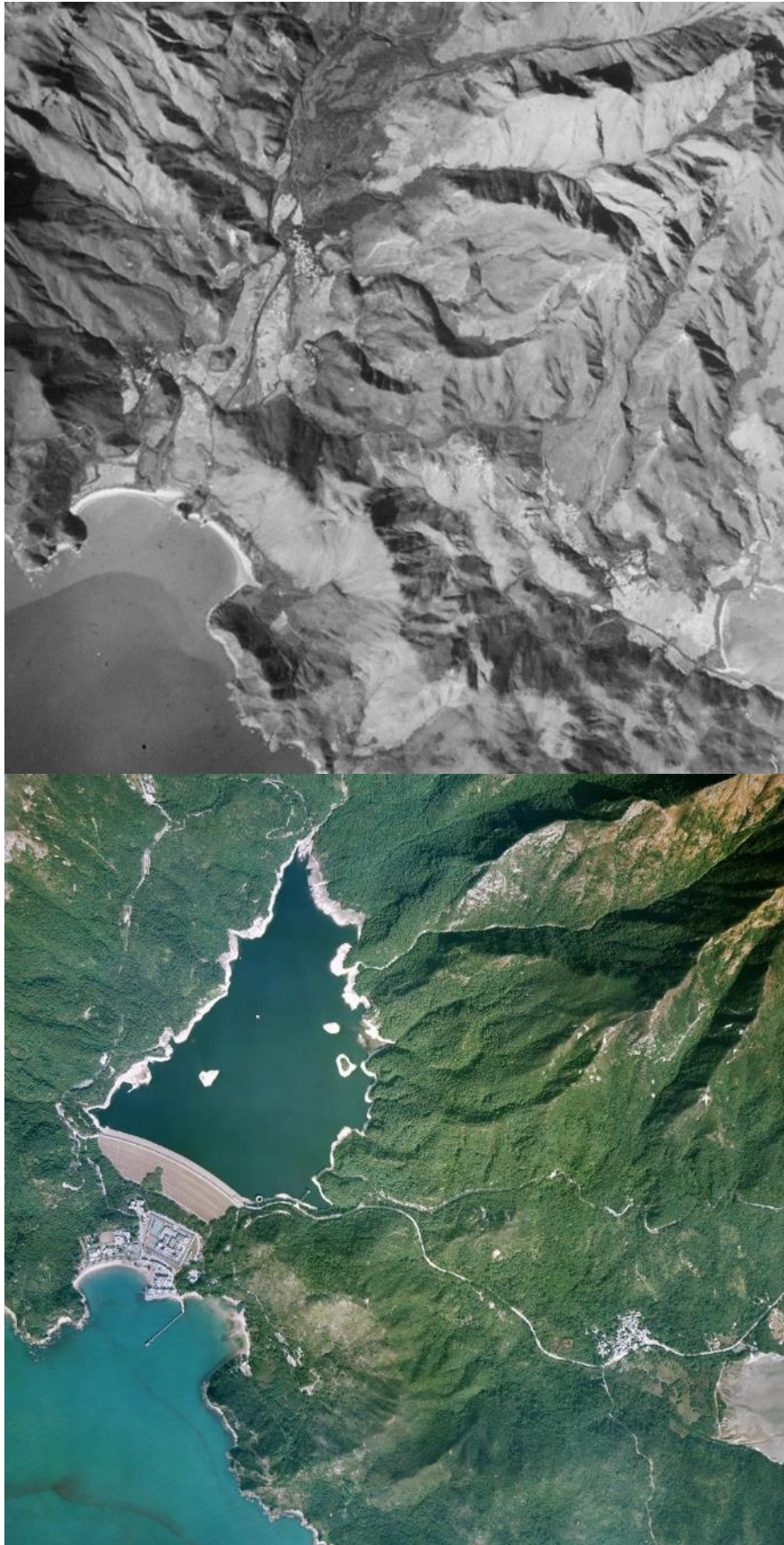


Plate 7.18: Comparison between Plate 7.8 and Plate 7.17, showing changes of Shek Pik over nearly the past 70 years.

## 7.4 Village Life

The valley used to have two main villages, namely the Shek Pik Wai and Fan Pui which were connected to two subsidiary hamlets, Kong Pui and Hang Tsai<sup>627</sup>. According to Hayes' investigation, Shek Pik Wai was a multi-clan village and besides the predominating Fung, Cheung, Wong, Chan, Tsui and Chi clans, smaller lineages such as Kong, Chung and Ng had also lived in the village at different time<sup>628</sup>. Fan Pui and Hang Tsai were single lineage settlement of the Fung and Tsui clans respectively whereas Kong Pui was inhabited by the Chi and Ho families<sup>629</sup>. Given the long family history of Shek Pik villagers in Hong Kong, almost all of them were Punti. In addition to the Punti community, Hayes also recorded in 1957 that there were 6 families of Hoklo living on boats in the Shek Pik area<sup>630</sup>. While the Punti are supposed to be Cantonese-speaking people, Austin Coates, a Southern District Officer who visited the villages in 1955 reported that the villagers in Shek Pik had an 'extraordinary accent, unlike any other villages in the Southern District' which was "very hard to understand"<sup>631</sup>.

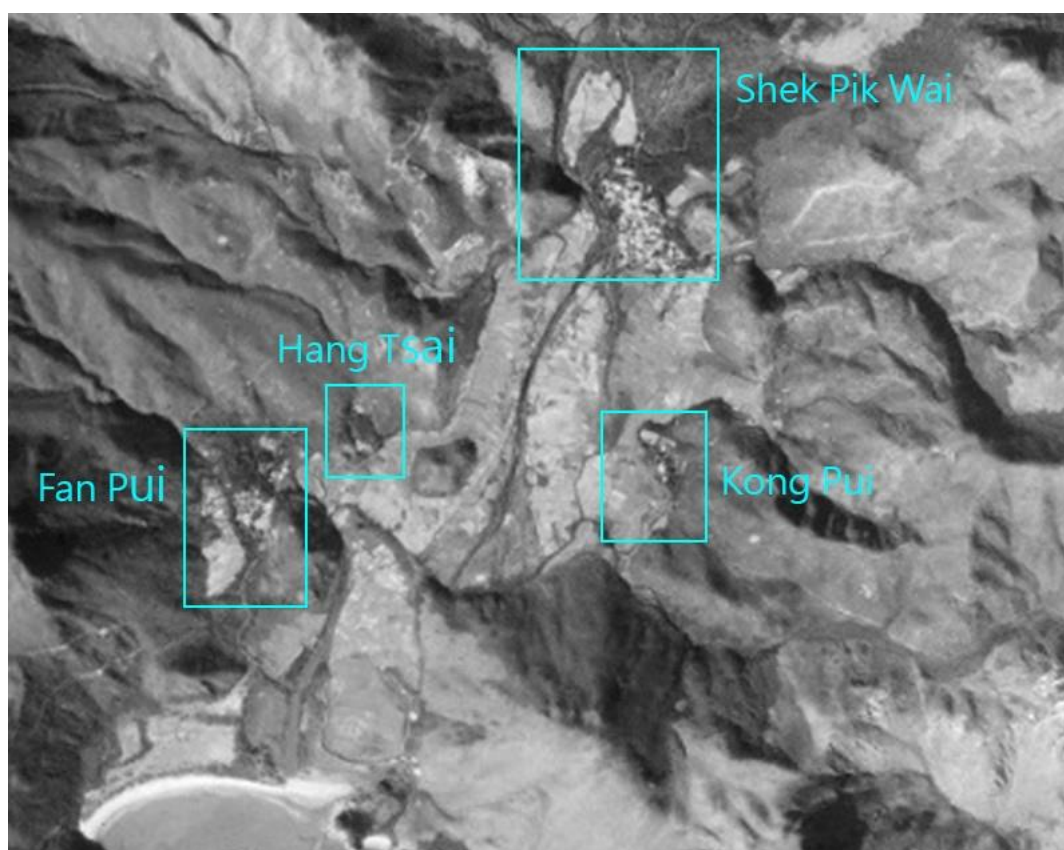


Plate 7.19: Location of Shek Pik Wai, Fan Pui, Kong Pui and Hang Tsai, mapped on a Digital Aerial Photo taken in 1945<sup>632</sup>.

<sup>627</sup> Strickland, John, 2010, p. 45-51.

<sup>628</sup> Hayes, James W., 2012a, p. 106-107.

<sup>629</sup> Strickland, John, 2010, p. 49-50.

<sup>630</sup> Hayes, James W., 1996, *Friends and Teachers Hong Kong and Its People 1953-87*, Hong Kong, Hong Kong University Press, p. 55.

<sup>631</sup> Strickland, John, 2010, p. 45-46.

<sup>632</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 681\_6-4107, Flying Height: 20000ft., Scale 1: 12000, Flight Date: 1945-11-11.



Shek Pik appeared to be a populous place until the mid-19<sup>th</sup> century, at which time the valley claimed to have a peak population of nearly 1,000<sup>633</sup>. However, the number of villagers had since fallen significantly due to recurrent epidemics. An outbreak of haemorrhagic septicaemia on Lantau Island was recorded by government officials in 1905<sup>634</sup>. According to the Hong Kong Census Returns of 1911, 422 persons were living in the Shek Pik Valley<sup>635</sup>. Among them, 363 resided in Shek Pik Wai, which by New Territories standards of the time was still a rather large settlement. By 1955, Austin Coates counted that there were just 179 residents left in Shek Pik and Fan Pui together and there were only 2 families living in Kong Pui and 3 families in Hang Tsai<sup>636</sup>. The surviving villagers attributed the population drop to two major plagues that caused many deaths. 70 villagers were said to have died in 1928 and another 100 people in 1936. The disease in 1936 was believed to be “*chue mo peng*”, a common disease in South China at the time and the infected patient was said to experience a dry feeling, sore throat, high temperature and later having ‘pig bristles and fish scales growing on the body’<sup>637</sup>.

In official reports, we can also find notes that recorded local medical knowledge. For example, honeysuckle and honey were given to villagers suffering from *chue mo peng* and a paste prepared from boiled rice was ‘vigorously rubbed on the patient’s chest’<sup>638</sup>. After decades of fruitless effort in performing the above protective rituals, moving all inhabitants to another location was the last resort that the desperate villagers took in this protracted tragedy<sup>639</sup>. The villagers abandoned their centuries-old homes in Shek Pik Wai and moved southwards and settled in the crop-drying ground, a site which was thought to be less dangerous lower down the valley. They either occupied the existing huts used to store tools and grain or built simple structures with materials salvaged from their old homes<sup>640</sup>. The village was then renamed to Shek Pik Tai Tsuen.



Plate 7.20: Abandoned Shek Pik Wai in 1958. The only surviving building was Hau Wong Temple<sup>641</sup>.

<sup>633</sup> Hayes, James W., 2001, *South China village culture*, New York, Oxford University Press, p. 42.

<sup>634</sup> Hayes, James W., 2001, p. 43.

<sup>635</sup> Hayes, James W., 2012a, p. 105.

<sup>636</sup> Strickland, John, 2010, p. 46.

<sup>637</sup> Hayes, James W., 1983b, ‘Chue Mo Peng (猪毛病), A Fever Reported from Villages in The Hong Kong Region, And Its Cure, Together with Other Village Remedies for Excess Heat’, *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.23, p.209-211.

<sup>638</sup> Hayes, James W., 1983, p. 210.

<sup>639</sup> Hayes, James W., 2001, p. 44-45.

<sup>640</sup> Hayes, James W., 2010, p.165-244.

<sup>641</sup> Digital Repository, the University of Hong Kong. ‘Shek Pik Wai, Lantau Island’,

Date of Visit: 2 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/k356fh72q#?c=&m=&s=&cv=&xywh=-514%2C-127%2C4574%2C2534>

The Shek Pik villagers were farmers and coastal fishermen. According to Austin Coates's report, Shek Pik and Fan Pui had splendid water supplies and thus were among the very few villages in the Southern District which could grow enough rice for subsistence<sup>642</sup>. Nevertheless, the villages sold pigs to Tai O and bought cheap rice and other supplies from Cheung Chau. In terms of economic crops, James Hayes recorded that pineapples had long been planted in Shek Pik<sup>643</sup>. The villages had 11 sampans and 7 stake nets each equipped with a boat. The community also owned 'one of the finest herds of cows in the New Territories'. It was observed that the old Shek Pik Wai was used for grazing cattle after its abandonment<sup>644</sup>.



Plate 7.21: Fan Pui Village in 1957. Villagers turned the pigs loose in the open area of the village<sup>645</sup>.

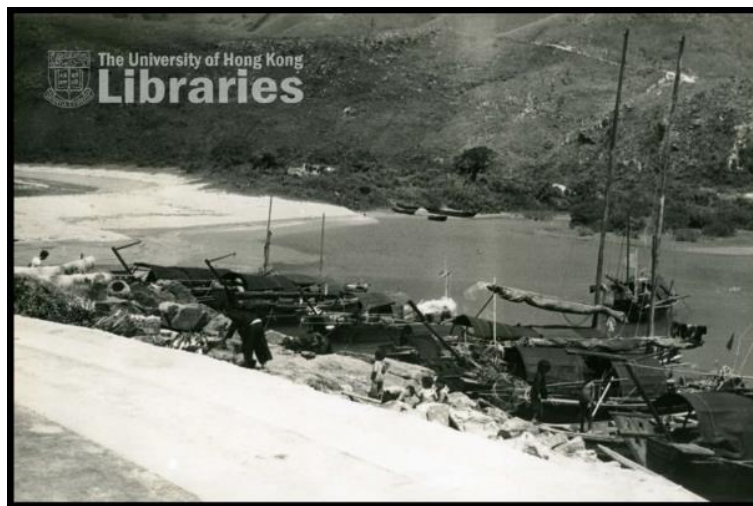


Plate 7.22: Fishing boats in the lagoon at Shek Pik Bay in 1958, which demonstrates Shek Pik villagers would also engage in inshore fishing practice in addition to farming<sup>646</sup>.

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<sup>642</sup> Strickland, John, 2010, p. 46.

<sup>643</sup> Hayes, James W., 1996, p. 47.

<sup>644</sup> Strickland, John, 2010, p. 47.

<sup>645</sup> Digital Repository, the University of Hong Kong. 'Wang Pui Tsuen, Shek Pik, Lantau Island', Date of Visit: 2 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/8p58sb433#?c=&m=&s=&cv=&xywh=-751%2C-200%2C5487%2C3040>

<sup>646</sup> Digital Repository, the University of Hong Kong. 'Fishing village, Shek Pik Bay', Date of Visit: 2 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/hx122w93g#?c=&m=&s=&cv=&xywh=-1711%2C44%2C6967%2C2581>

## **7.5 Folk Belief and Customs**

Struck by the epidemic, Shek Pik villagers believed that the local fung shui had changed for the worse and their ancestors had become malevolent towards them. Various protective rituals had been carried out on regular schedules starting from a daily offering of incenses at the several earth-god shrines around the villages<sup>647</sup>. Several lineages consulted geomancers and moved their founding ancestors' graves to other locations in the hope that it would help calm them and to restore good fortune<sup>648</sup>. With all these measures seemed to be unsuccessful, the villagers had increased the frequency of their “*da jiao*” protective ritual from the usual ten-yearly cycle to a five-yearly and eventually to a two-and-a-half-yearly cycle<sup>649</sup>. In the face of the continued sickness and death, some villagers had even lost faith in their local deities and ancestors, and turned to a new religion that might afford them greater protection and peace of mind. It was recorded that a group of Shek Pik villagers came to the Catholic Mission in Tai O in 1923 and declared their wish to convert to Christianity<sup>650</sup>. In 1932 the Roman Catholic Bishop of Hong Kong renovated a chapel in Shek Pik Wai which was originally ancestral house donated by an old widow lady to the Catholic Mission after her death<sup>651</sup>. The chapel had fallen into rack after the abandonment of the old village before World War II.

There were two temples in the Shek Pik Valley. Hau Wong Temple which is reputed to be more than 300 years old, was located inside Shek Pik Wai<sup>652</sup>. From Plates 7.23 & 7.24, we can see there were a pair of leaping carp and a pearl-like orb on the temple's roof ridge. Villagers seemed to pay great respect and attention to this temple. When the villagers moved down the valley amid the epidemic, the old settlement in Shek Pik Wai was allowed to fall into decay. Hau Wong Temple was the only building left standing and maintained<sup>653</sup>. It was recorded that the temple was repaired at the village's sole expense as late as 1950<sup>654</sup> until it was submerged underwater after the completion of the Shek Pik Reservoir.

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<sup>647</sup> Hayes, James W., 1996, p. 35.

<sup>648</sup> Hayes, James W., 2001, p. 43.

<sup>649</sup> Ibid.

<sup>650</sup> Hayes, James W., 1996, p. 52.

<sup>651</sup> Ibid.

<sup>652</sup> Strickland, John, 2010, p. 47.

<sup>653</sup> Ibid.

<sup>654</sup> Ibid.





Plate 7.23: Hau Wong Temple in 1958. The paper couplet in front of the door and the horizontal couplet on the plaque were still clearly identifiable. It can be seen that the villagers still carried out regular maintenance work after the temple was abandoned<sup>655</sup>.

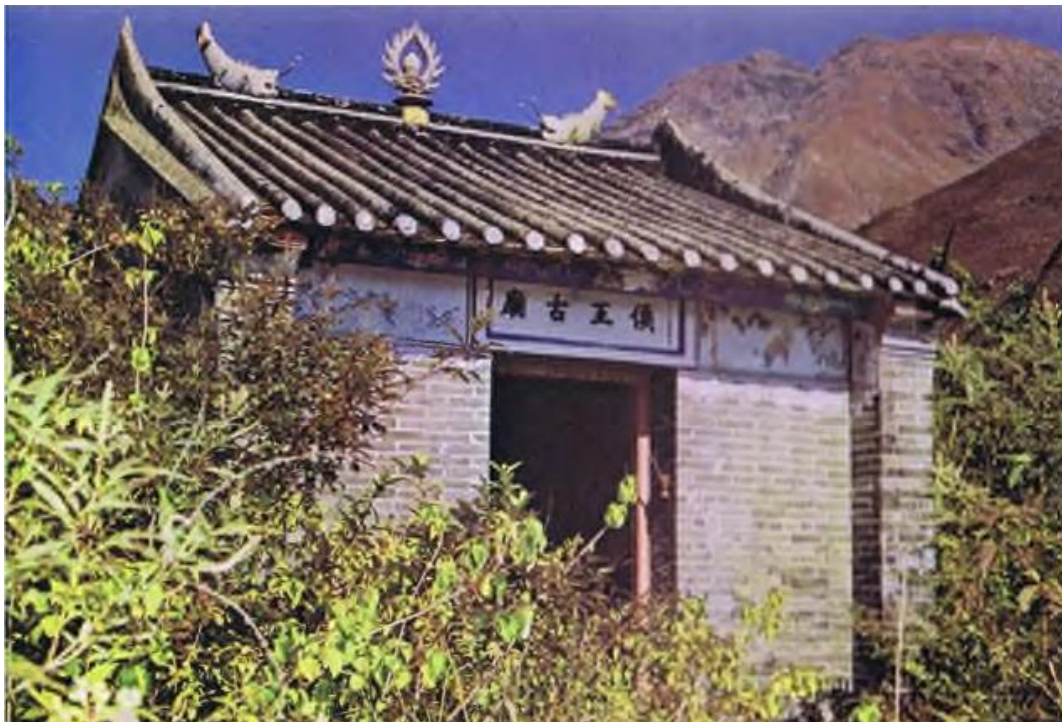


Plate 7.24: Photo of Hau Wong Temple taken before the relocation of Shek Pik Heung. It can be seen that the temple was overgrown with weeds and lacked maintenance<sup>656</sup>.

<sup>655</sup> Digital Repository, the University of Hong Kong. 'Hau Wong Temple, Shek Pik Wai', Date of Visit: 3 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/5x21zr959#?c=&m=&s=&cv=&xywh=-471%2C-123%2C4496%2C2491>

<sup>656</sup> Information Services Department, 1963, 'Shek Pik Water Scheme Hong Kong', Hong Kong, The Government Press.

Close to the shore is a small Hung Shing Temple of which the bell is dated Qianlong 30<sup>th</sup> year or 1764<sup>657</sup>. Fortunately, due to its location, this temple has not been submerged underwater. The structure, while in ruin, has been rediscovered recently by the research team outside the staff dormitory of Shek Pik Prison.

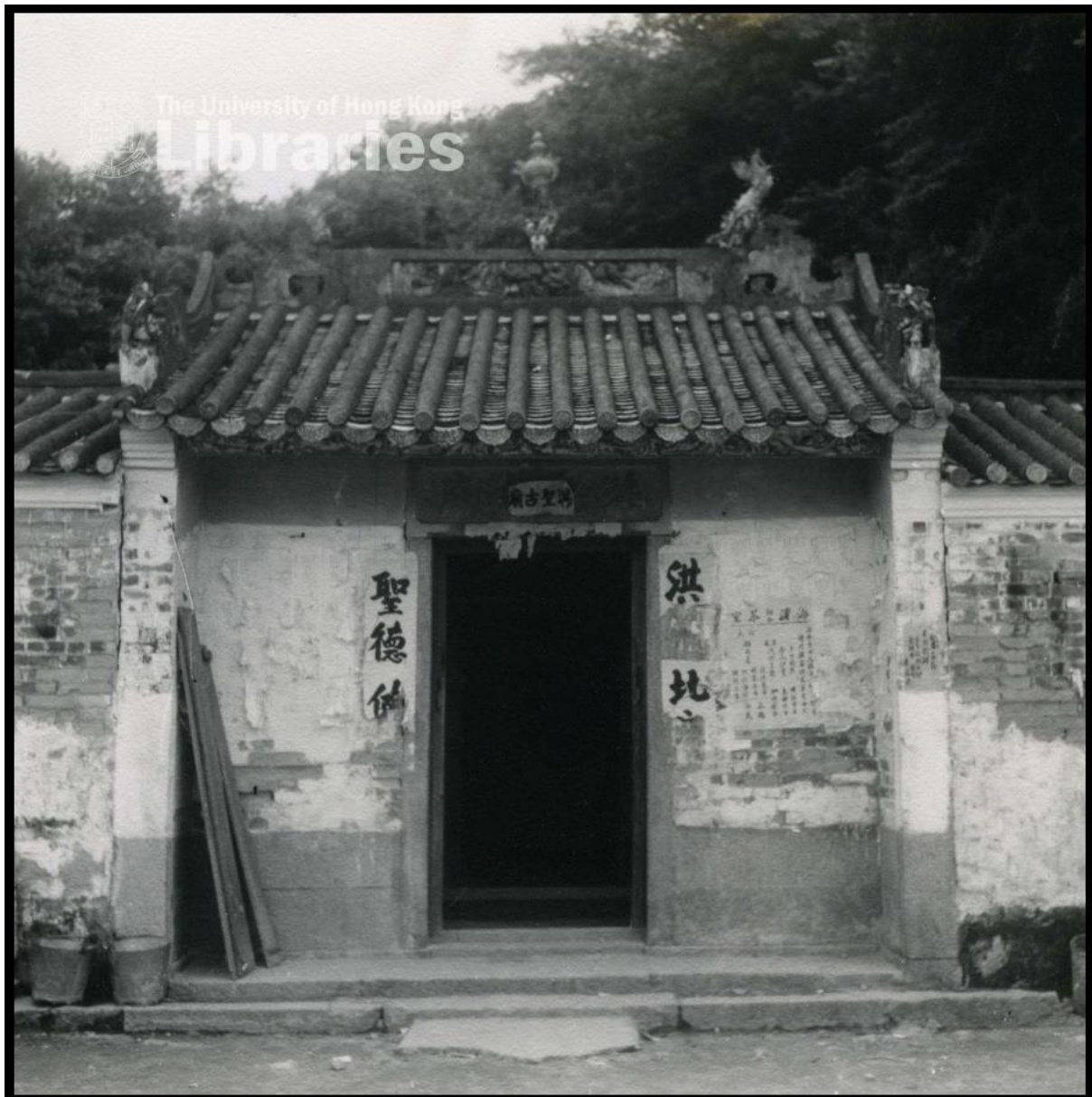


Plate 7.25: Hung Shing Temple at the headland near the lagoon at Shek Pik Valley in 1958<sup>658</sup>

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<sup>657</sup> Strickland, John, 2010, p. 51.

<sup>658</sup> Digital Repository, the University of Hong Kong. 'Hung Shing Temple, Shek Pik Valley', Date of Visit: 3 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/8336nb46k#?c=&m=&s=&cv=&xywh=-583%2C329%2C3669%2C2032>





Plate 7.26: Hung Shing Temple in the 1960s, an old photo hung in Hung Hau Temple at Tsuen Wan, re-taken by the research team in 2021.



Plate 7.27: The current state of the Hung Shing Temple, photo taken by the research team in 2021.



During the resettlement in the 1960s, these two temples were relocated to Tsuen Wan and Tai Long Wan as a combined Hung Hau Temple in both locations. According to artefacts in the temple and other old photo records, the original statue of Hau Wong, bronze bell, drum, incense table etc. were relocated to the new temple in Tsuen Wan. The two main deities, namely Hung Shing and Hau Wong, are enshrined on the temple altar in parallel, which is very uncommon in Hong Kong. While the Hung Hau Temple in Tai Long Wan is a one-storey building, its counterpart in Tsuen Wan is located on the top floor in one of the five-storey buildings of Shek Pik San Tsuen. To this day, the residents of Shek Pik San Tsuen still celebrate the Anniversary of Resettlement at the Hung Hau Temple and give thanks to their deities at “*mei nga*” on the 16<sup>th</sup> day of the 12th lunar month every year. The research team is convinced that both Hung Hau Temple in Tai Long Wan and Tsuen Wan pose interesting questions for further research. For example, how does the relocation and amalgamation of the two deities affect the ritual practices?



Plate 7.28: Escorting the Hau Wong deity to Shek Pik San Tsuen, Tsuen Wan, 1960<sup>659</sup>.

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<sup>659</sup> Hayes, James W., 2006, p.22.



Plate 7.29: Bronze bell with the inscription “offering to Tin Hau Deity, in 1765” of the Hung Hau Temple in Shek Pik San Tsuen, photo taken by the research team in 2020.



Plate 7.30: Incense table with the inscription “made in 1805” of the Hung Hau Temple in Shek Pik San Tsuen, photo taken by the research team in 2020.





Plate 7.31: Hung Hau Temple at Tsuen Wan, photo taken by the research team in 2020.



Plate 7.32: Residents of Shek Pik San Tsuen celebrate the Anniversary of Resettlement at the Hung Hau Temple, photo taken by the research team on 18 Nov 2020.



### 石壁大浪灣新村

## 慶祝侯王洪聖誕

### 開演神功戲連宵有熱鬧

### 當局協助村民整理田畝

(國際社) 因興建石壁水塘，原住民一部份遷至大浪灣新村，政府除建贈屋宇外，并有「侯王」及「洪聖」合廟一所。村民於去週末起，慶祝新廟首屆侯王洪聖誕，開演小規模粵劇「白鶴紅粵劇團」。此次神功戲，係開村以來創舉，除由新舊任村代表馮萬、馮炳有、馮壽等，領導全村十三戶居民，出力籌備，鄰近鄉紳如長洲、大澳、嶼南各鄉民，與石壁水塘員工，亦紛紛贊助。而嶼南區之溫安、鄧九、鄧貴雄、大澳之李志方、梁全富、吳容安、陳生、梁昌源等代表，前日聯社參神祝詞及訪問，石壁水塘高級外籍人員及職員等，前往觀劇，熱鬧者，大不乏人。

尤以西籍人士流連竟夕，欣賞粵劇藝術，更爲罕見。該村現名爲安貝新村，開演粵劇，引致鄰近遊客甚衆，有一連數天熱鬧。

據悉：離島理民府許舒長官，日前巡視該村，對村民要求，現已建成九幅田畝，惟田中碎石甚多，影響開耕進行，許氏允予以協助，由當局飭工代爲清除，以利開耕。而農林當局亦派專員張維，前往指導鄉民耕牧，在該村山坡上種植菠蘿、香蕉、木瓜等，并指導村民畜養豬及牛隻等。業經，將來農業生產定可增加。據部份鄉民希望，當局准許由梅窩至水口繞之商管車輛，能修延長路程，直達該村，以利農

## 九龍樂善堂 贈診

(國際社) 九龍樂善堂，昨日下午在該堂總理譚惠源君開本年度常務總理第五次會議，討論

密運驗及鄉民往返，則更爲美滿云。

## 保良局賣旗成績 各界捐 在收佳

(特訊) 保良局此次賣旗籌款，獲得各界中外人士熱烈響應，助款已逾二十萬元，昨雖在星期日及星期一之公眾假期，捐款者仍不少。該局繼續收到如下：元、趙車致五百元、無名氏二百元，其餘捐一百元者，有王傑、鄧東浦、顧兆田、東、京銀行、盧嘉興、劉光炎、永盛號、捐五十元者唐天榮、曾少甫、鄧德堅夫人、譚叔明、鄧熾仁、馮公舉、合成公司、張鳳、朱潤梅、會聚君、陳高、中國銀行、潘氏宗親會、葉春權、

Plate 7.33: News article on combining the two temples, Wah Kiu Yat Po, 21 October 1960.



Plate 7.34: Hung Hau Temple at Tai Long Wan, photo taken by the research team in 2021.





Plate 7.35: Hung Hau Temple plaza facing Tai Long Wan beach, photo taken by the research team in 2021.



Plate 7.36: Hung Hau Temple exterior, Tai Long Wan, photo taken by the research team in 2021.



Plate 7.37: Hung Hau Temple interior, Tai Long Wan, photo taken by the research team in 2021.

## **7.6 Social Changes**

In order to solve the chronic water shortage problem due to the increasing population, Shek Pik was chosen by the government as the site for a new reservoir in 1956. After a series of confrontations and fierce negotiations, the administration finally reached a consensus on resettlement options with Shek Pik villagers in late 1950s<sup>660</sup>. The relocation project involved resettling 202 people, mainly being relocated to the new villages constructed by the government in Tai Long Wan and Tsuen Wan. Three households had chosen to resettle in a row of shops with domestic accommodation on upper floor built for them near the ferry pier at Mui Wo. A separate school, temple and ancestral halls were also relocated to Tsuen Wan and Tai Long Wan at the same time.



Plate 7.38: Constructing the Shek Pik Reservoir, 1961<sup>661</sup>.

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<sup>660</sup> Hayes, James W., 1996, p. 43-45.

<sup>661</sup> *GRS - Image Gallery - Water Rationing*. (n.d.), Date of Visit: 3 September 2023.  
<https://www.grs.gov.hk/ws/online/GPM/en/gallery/water.html> .



The 13 households living in Fan Pui first moved out on 4 October, 1959<sup>662</sup>. They were transferred to Tai Long Wan Tsuen, a neighbourhood built in Tai Long Wan, an adjoining bay to the west of Fan Pui. According to an article at the time, the government had about 40 dau chungs of peddy fields, 32 pig houses, cattle houses, thatched houses, ancestral hall, school and other facilities in the new village<sup>663</sup>. There were 16 new two-storey village houses (450 square feet ground floor area in size) in the new village, equipped with built-in electric lights and water pipes. 10 households of the former Fan Pui Village were each allocated with one new house, while the other 3 households were each allocated with two houses<sup>664</sup>.

The new village continued as a farming community of their own choice. Each household whose farmland was reclaimed by the government in the old village would receive compensation equivalent to the value of three crops a year (two crops and one vegetable) according to the area of arable land. The compensation would be paid continuously during the three-year transition period when the farmland in the new village was not yet fully productive<sup>665</sup>.

Similar to Pui O, Cheung Sha, Tong Fuk and Shui Hau, the research team found in the survey map in the 1960s that farmers of Tai Long Wan Tsuen had reclaimed a lot of arable land to plant pineapples. The plantation area mainly surrounded the east, south and west of the village (see plates 7.41 and 7.42).

### 大灣新之村新兩層高鄉村式屋宇

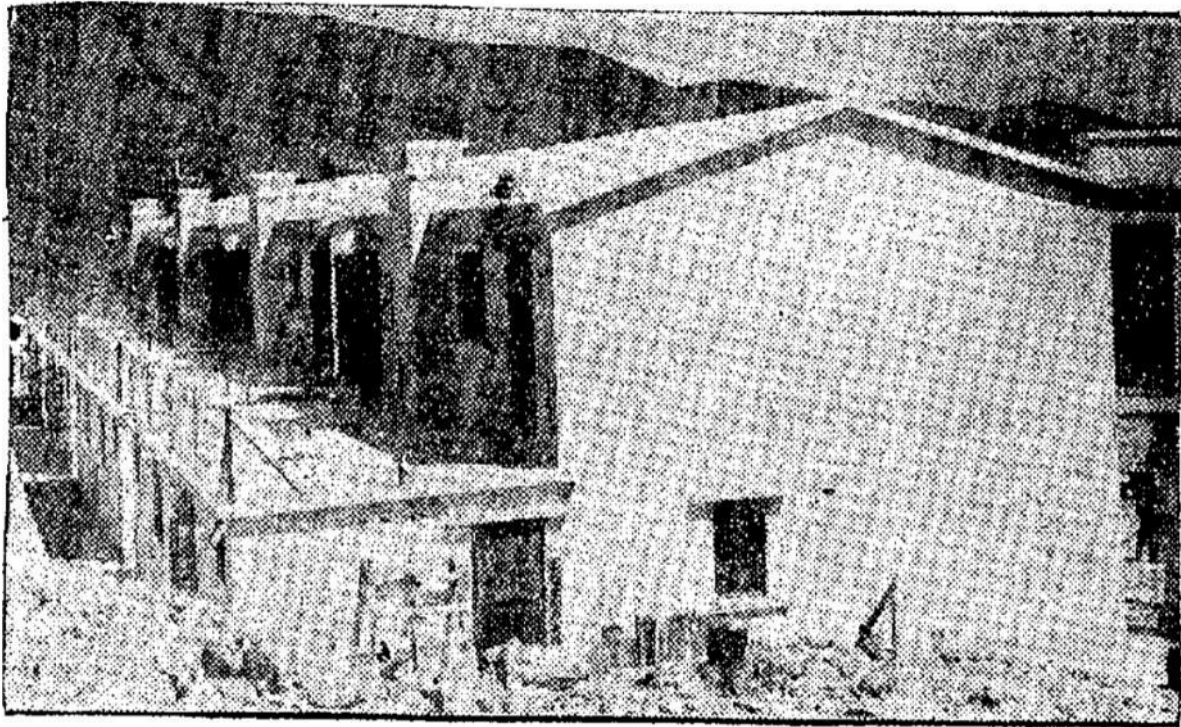


Plate 7.39: Photo of the two-storey village houses of Tai Long Wan Tsuen, Wah Kiu Yat Po, 6 October 1959.

<sup>662</sup> Hayes, James W., 1996, p. 45-46.

<sup>663</sup> 〈石壁大浪灣新村今天進伙大吉〉，《香港工商日報》，1959年10月5日。

<sup>664</sup> 〈大浪灣新村入伙〉，《華僑日報》，1959年10月6日。

<sup>665</sup> Ibid.



Plate 7.40: Area of pineapple plantation of Tai Long Wan Tsuen in 1968 (Red frame)<sup>666</sup>



Plate 7.41: Area of pineapple plantation of Tai Long Wan Tsuen in 1972 (Red frame)<sup>667</sup>

<sup>666</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 223-SE-D, 1968.

<sup>667</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 223-SE-D, 1972.





Plate 7.42: Tai Long Wan Tsuen in 1981<sup>668</sup>



Plate 7.43: Tai Long Wan Tsuen in 1981<sup>669</sup>

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<sup>668</sup> Cliff Atkins, '1981 - walking from Shek Pik to Fan Lau, Tai Long Wan Village', Date of Visit: 5 Nov 2021. <https://gwulo.com/atom/24360>

<sup>669</sup> Cliff Atkins, '1981 - walking from Shek Pik to Fan Lau, Tai Long Wan Village', Date of Visit: 5 Nov 2021. <https://gwulo.com/atom/24361>



The majority of the villagers left Shek Pik Wai on 22 November, 1960. These 59 households moved into Shek Pik San Tsuen built on newly reclaimed land on Yeung Uk Road in Tsuen Wan. Shek Pik San Tsuen consists of 6 five-storey buildings completed with 8 shops on the ground floor of each building<sup>670</sup>. These shops were allocated to the land-owning families as compensation because the villagers had to give up farming in the urban area. In addition, the new village has public infrastructure such as the Shek Pik Rural Office, post office and children's playground.



Plate 7.44: Shek Pik San Tsuen in Tsuen Wan, at the junction of Ham Tin Street and Ho Pui Street<sup>671</sup>.



Plate 7.45: Children's playground at Shek Pik San Tsuen<sup>672</sup>

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<sup>670</sup> Hayes, James W., 2006, p. 90.

<sup>671</sup> Digital Repository, the University of Hong Kong. 'Shek Pik San Tsuen, Tsuen Wan', Date of Visit: 5 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/5t34sn25f#?c=&m=&s=&cv=&xywh=-562%2C-41%2C2123%2C786>

<sup>672</sup> Digital Repository, the University of Hong Kong. 'Children's playground, Tsuen Wan', Date of Visit: 5 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/h128nh48f#?c=&m=&s=&cv=&xywh=-90%2C-42%2C1289%2C714>



Plate 7.46: Shek Pik Rural Office is the management office of Shek Pik San Tsuen<sup>673</sup>



Plate 7.47: The Government Post Office at Block C of Shek Pik San Tsuen<sup>674</sup>

<sup>673</sup> Digital Repository, the University of Hong Kong. 'Shek Pik Rural Office, Tsuen Wan', Date of Visit: 5 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/jh343w167#?c=&m=&s=&cv=&xywh=-315%2C-69%2C1628%2C902>

<sup>674</sup> Digital Repository, the University of Hong Kong. 'Post Office, Tsuen Wan', Date of Visit: 5 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/q811kn57h#?c=&m=&s=&cv=&xywh=-88%2C-33%2C1361%2C754>



## **7.7 Built Environment and Community Facilities**

### **7.7.1 Built Environment**

#### ***7.7.1.1 Village Layout and Dwelling Type***

Although all the villages have been submerged by Shek Pik Reservoir, the research team will try to demonstrate the environment of each village in Shek Pik at that time by analyzing documents from desktop studies. According to historical records, Shek Pik Wai was encircled by a substantial rubble wall with a main gateway facing west<sup>675</sup>, with three entrances located at the eastern, southern and western edge of the wall. The main village was intersected by a fast-flowing mountain stream. However, by the time when the villagers moved down the valley to get away from the epidemic, the new settlement (Shek Pik Tai Tsuen) they built was not walled.



Plate 7.48: The South Gate of Shek Pik Wai. The stone wall was built by piling up big pebbles picked from the stream<sup>676</sup>.

<sup>675</sup> Hayes, James W., 2012, p. 104-105.

<sup>676</sup> Digital Repository, the University of Hong Kong. 'South Gate, Shek Pik Wai', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/ht251w96f#?c=&m=&s=&cv=&xywh=-2427%2C-199%2C7163%2C3968>





Plate 7.49: The West Gate of Shek Pik Wai. There was an altar on the left guarding the entrance into the Village. Behind the stone wall was the Lantau Peak<sup>677</sup>.



Plate 7.50: The East Gate of Shek Pik Wai. The pebbles of the stone wall were bigger in size. Hau Wong Temple was on the right behind the stonewall<sup>678</sup>.

<sup>677</sup> Digital Repository, the University of Hong Kong. 'West Gate, Shek Pik Wai', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/g732jm087#?c=&m=&s=&cv=&xywh=1255%2C631%2C2853%2C1286>

<sup>678</sup> Digital Repository, the University of Hong Kong. 'East Gate, Shek Pik Wai', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/34853w19h#?c=&m=&s=&cv=&xywh=-555%2C-143%2C4582%2C2538>



Plate 7.51: A former street of Shek Pik Wai. The origin of the streets was to separate the houses under one family name from the others and were well-paved with stones<sup>679</sup>.

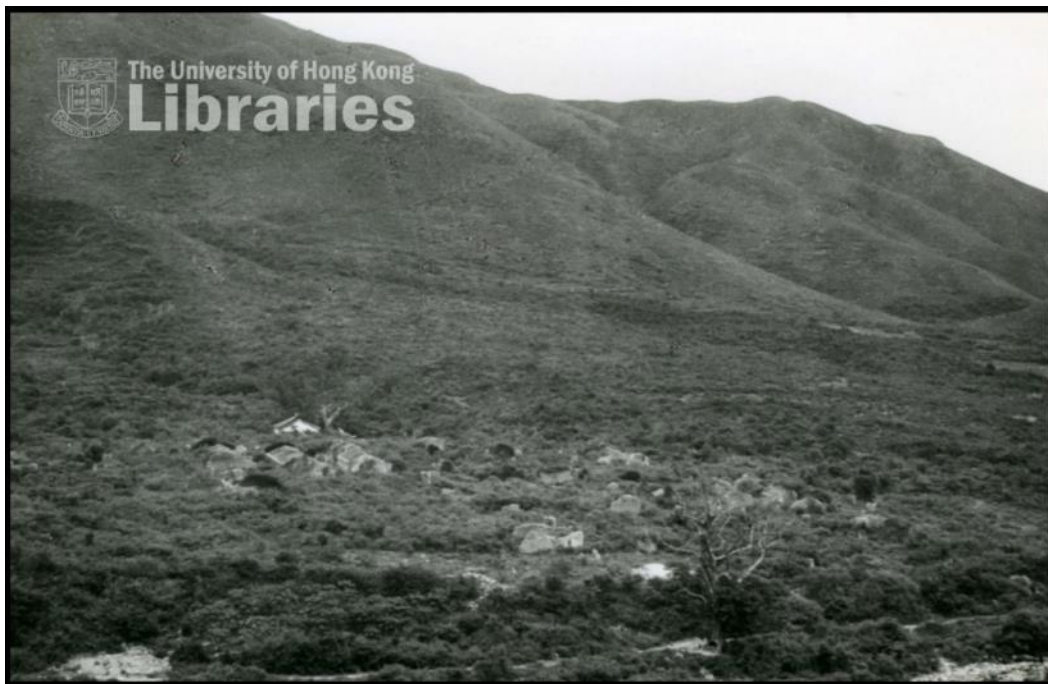


Plate 7.52: The abandoned Shek Pik Wai in 1958. The only surviving building was the Hau Wong Temple. It is believed that the East Gate was located near the temple, with the location of the South and West Gates unidentified<sup>680</sup>.

<sup>679</sup> Digital Repository, the University of Hong Kong. 'Former street, Shek Pik Wai', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/7366bh62q#?c=&m=&s=&cv=&xywh=-1667%2C10%2C6898%2C2555>

<sup>680</sup> Digital Repository, the University of Hong Kong. 'Shek Pik Wai, Lantau Island', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/k356fh72q#?c=&m=&s=&cv=&xywh=-514%2C-127%2C4574%2C2534>





Plate 7.53: The relocated Shek Pik Tai Tsuen. It can be seen that the buildings in the village were scattered irregularly with no walls. An old photo hanged in Hung Hau Temple at Tsuen Wan, re-taken by the research team in 2021.

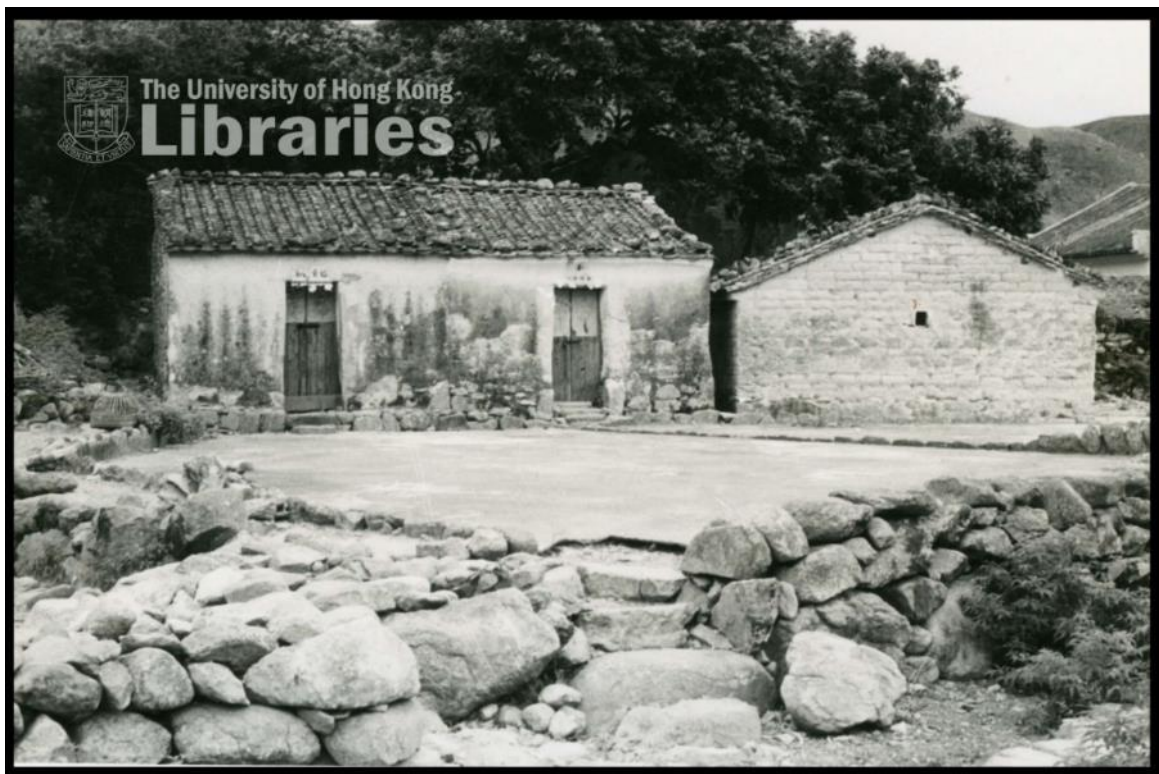


Plate 7.54: Houses of the Shek Pik Tai Tsuen were built with mud bricks. They are formerly the place where people of Shek Pik Wai stored their grains and other food stuff<sup>681</sup>.

<sup>681</sup> Digital Repository, the University of Hong Kong. 'Houses, Shek Pik Tai Tsuen', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/st74j302n#?c=&m=&s=&cv=&xywh=-1712%2C-466%2C6949%2C2574>



Except for the abandoned Shek Pik Wai and later the Shek Pik Tai Tsuen where the villagers moved to, the village layout and dwelling types of the other three villages in Shek Pik Heung (namely Fan Pui, Kong Pui and Hang Tsai) can be referred to the following plates.



Plate 7.55: Fan Pui Village in 1958. Houses in the village were neatly divided into four rows, gradually rising along the foothills from south to north<sup>682</sup>.

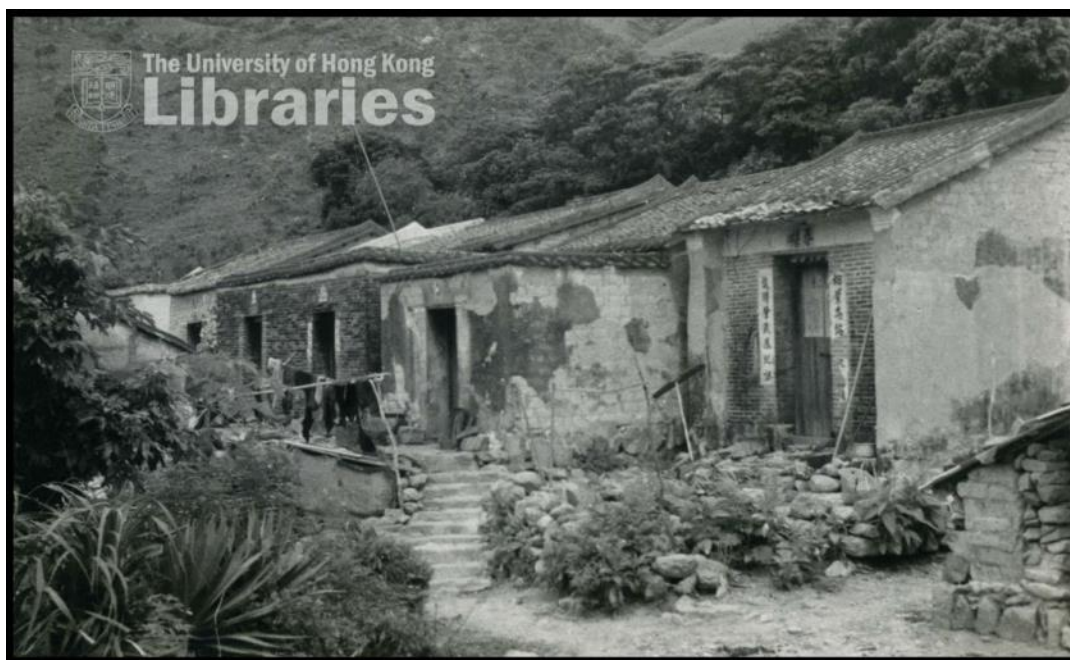


Plate 7.56: The major building materials of the village houses in Fan Pui were mud bricks. Some houses used mud bricks or bricks to form a semi-enclosed space at the front entrance, and the tops were not covered with tiles<sup>683</sup>.

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<sup>682</sup> Digital Repository, the University of Hong Kong. 'Wang Pui Tsuen, Shek Pik, Lantau Island', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/p2677175w#?c=&m=&s=&cv=&xywh=-285%2C-31%2C1568%2C581>

<sup>683</sup> Digital Repository, the University of Hong Kong. 'Houses, Fan Pui Tsuen, Shek Pik', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/tq57t435t#?c=&m=&s=&cv=&xywh=-1484%2C-68%2C6634%2C2457>



Plate 7.57: Hang Tsai Tsuen comprising only three green brick houses under the same family name of Chui. It was situated at the foot of the hill on the western side of Shek Pik Valley. Behind the houses was a feng shui wood<sup>684</sup>.

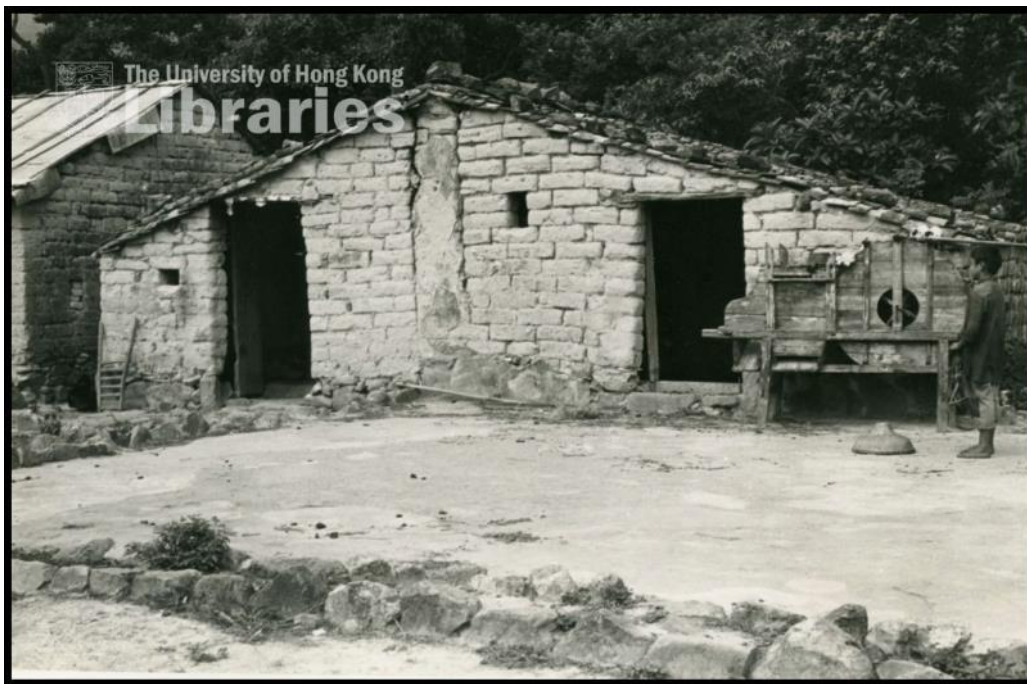


Plate 7.58: Houses of Kong Pui, a small hamlet at the foot of the hill on the eastern side of Shek Pik Valley about a quarter of a mile south of Shek Pik Tai Tsuen<sup>685</sup>.

<sup>684</sup> Digital Repository, the University of Hong Kong. 'Hang Tsai Tseun, Shek Pik', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/k356fh730#?c=&m=&s=&cv=&xywh=-569%2C-129%2C4626%2C2563>

<sup>685</sup> Digital Repository, the University of Hong Kong. 'Houses, Kong Pui Tsuen, Shek Pik', Date of Visit: 6 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/jm219241b#?c=&m=&s=&cv=&xywh=-554%2C-129%2C4624%2C2562>



### 7.7.1.2 The Shek Pik Reservoir and Its Related Structures

After the completion of Shek Pik Reservoir in 1963, Shek Pik was clearly divided into two areas: with the main dam of the reservoir as the boundary, and its north side was the landscape and structure related to the operation of the reservoir (see plate 7.60, red area). To the south was the logistic building complex when the reservoir was built (see plate 7.60, blue area).

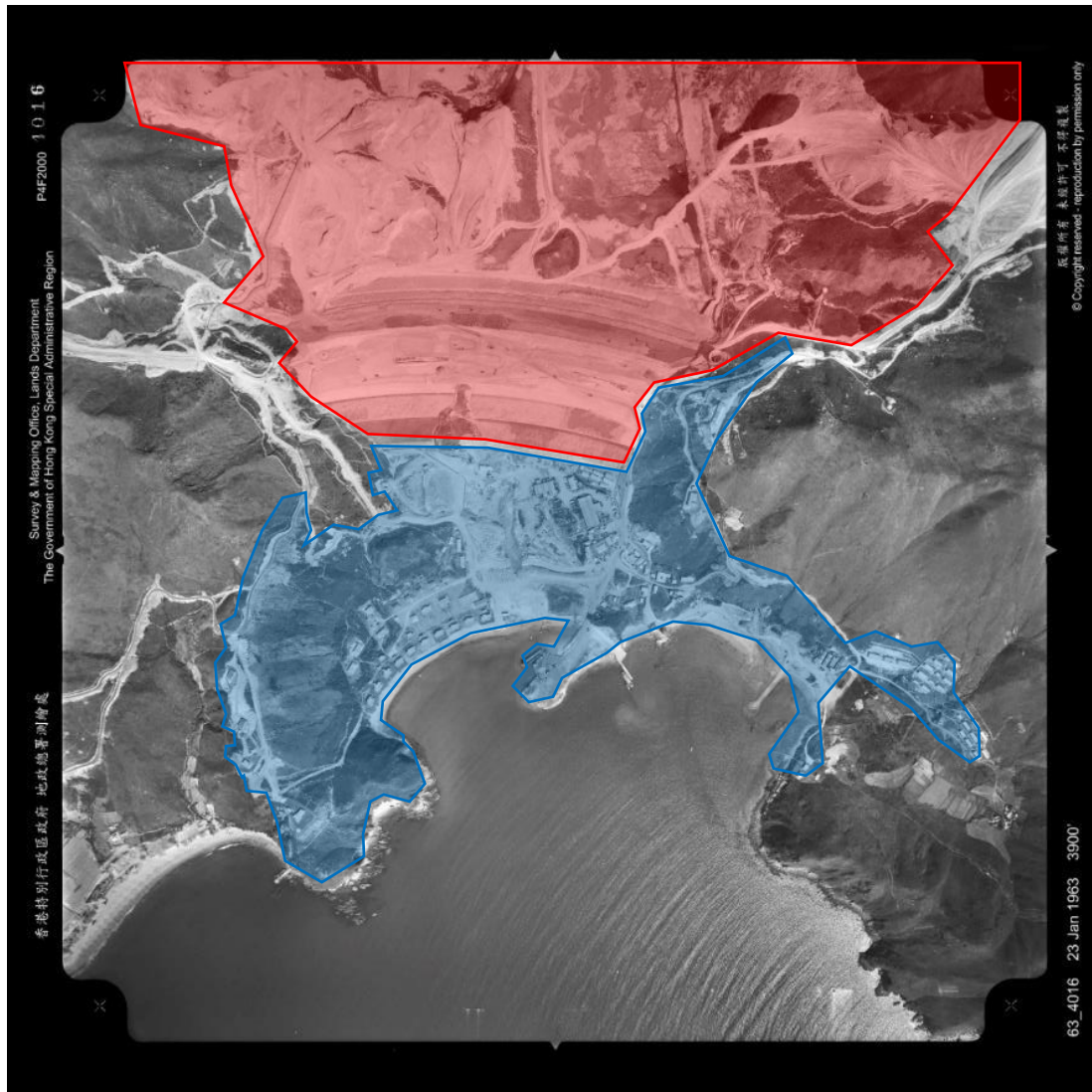


Plate 7.59: The two areas of Shek Pik: the landscape and structure related to the operation of the reservoir in red, and the logistic building complex when the reservoir was built in blue. Illustrated by the research team in 2022, base photo taken from Lands Department's aerial photo in 1963<sup>686</sup>.

There are seven items related to the operation of the reservoir, including the reservoir, the main dam, the valve tower, the bellmouth overflow, the outlet of discharge tunnel (located on the shore of Tung Wan due to operational needs) and two memorial stones related to the completion of the reservoir. The seven items have not been much different from the 1960s to the present. A brief introduction of individual items can be found in the following table:

<sup>686</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4017, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-23.



	Items	Year Built	Brief <sup>687</sup>
1	Shek Pik Reservoir	1963	The Shek Pik Reservoir is located in the Lantau Country Park. To its east is Kau Nga Ling, to its west is Keung Shan, to its north are Muk Yue Shan and Sze Tsz Tau Shan. Construction work commenced in 1957 and was completed in 1963. The reservoir intercepts and gathers the gully water flowing from the neighbouring mountain ridges on its three sides. With a storage capacity of 24 million cubic metres, it was once the largest reservoir in Hong Kong during the 1960s. The reservoir is far from the urban areas with beautiful scenery. Precipitous mountain slopes and rocks along the banks make it a unique landscape <sup>688</sup> . It is a cultural landscape composed of natural environment and artificial buildings.
2	Shek Pik Reservoir Valve Tower	1963	The supply draw-off of the Shek Pik Reservoir is controlled by a 162 ft. high valve tower with intakes at five different levels, accessing the tower by a three-span prestressed concrete footbridge approximately 216 ft. in overall length, connecting it with the top of the dam.
3	Shek Pik Reservoir Bellmouth Overflow	1963	Overflow of the Shek Pik Reservoir is dealt with a bellmouth spillway on the left side of the dam to the discharge tunnel. Diameter of the bellmouth overflow is 80 ft. at top and 17 ft. at bottom, with an overall depth of 165.5 ft.
4	Memorial Stone of Shek Pik Heung	1963	The memorial stone is cast in bronze and set on a granite base. The content of the inscription (in Chinese) mainly includes the history of Shek Pik Heung, composition of different villages in Shek Pik Heung, and their whereabouts after the completion of the reservoir.
5	Memorial Stone of Constructor of Shek Pik Reservoir Main Dam	1963	The memorial stone is cast in bronze and set on a granite base, inscribed with the name “Société Française D’Entreprises de Dragages et de Travaux Publics”, the main contractor of the reservoir main dam. Full text of the inscription as below: “SHEK PIK DAM BUILT BY SOCIETE FRANCAISE D ‘ENTREPRISES DE DRAGAGES ET DE TRAVAUX PUBLICS E.J. MARIN, AGENT PARIS”.

<sup>687</sup> Unless otherwise specified, the following brief are mainly extracted from (1) the booklet “Shek Pik Water Scheme Hong Kong”, published by the Hong Kong government in 1963 and (2) the document of the Government Records Service. See:

(1) Information Services Department, 1963, ‘Shek Pik Water Scheme Hong Kong’, Hong Kong, The Government Press.

(2) Government Records Service, ‘New Reservoir for Hong Kong By Peter Wood’, Date of Visit: 7 Nov 2021. [https://search.grs.gov.hk/en/arcview.xhtml?q=SHEK+PIK+Reservoir&eid=hd1hjukNQqIw5LRk5mwWg%3D%3D&ls=e\\_k%3D1%26q%3DSHEK%2BPIK%2BReservoir%26rpp%3D10](https://search.grs.gov.hk/en/arcview.xhtml?q=SHEK+PIK+Reservoir&eid=hd1hjukNQqIw5LRk5mwWg%3D%3D&ls=e_k%3D1%26q%3DSHEK%2BPIK%2BReservoir%26rpp%3D10)

<sup>688</sup> Water Supplies Department, ‘Shek Pik Reservoir’, Date of Visit: 7 Nov 2021.

<https://www.wsd.gov.hk/en/customer-services/other-customer-services/fishing-in-reservoirs/brief-introduction-of-reservoirs/shek-pik-reservoir/index.html>

	<b>Items</b>	<b>Year Built</b>	<b>Brief</b> <sup>689</sup>
6	Shek Pik Reservoir Main Dam	1963	The dam is of earth construction of 178 ft. maximum height, with a maximum width at the base of 1,160 ft., and about 2,355 ft. long at the crest, and consists of four different kinds of rolled fill. All the rolled fill material was obtained from the floor of the Shek Pik valley and adjacent hillsides, amount to a total of 6,250,000 cubic yards. A watertight barrier (Shek Pik Dam Cut-off) was formed by adopting a clay-cement method of grouting to prevent salt water from seeping into the reservoir during the excavation and construction of the foundations.
7	Outlet of Discharge Tunnel	1963	The discharge tunnel is of 1,660 ft. in length, with 17 ft. diameter concrete lined, carried off flood water during the construction of the dam and also housed the 36-inch diameter scour pipe. Its maximum discharge capacity is 6,500 cubic ft. per second.

In addition to outstanding group value, each of the above-mentioned items has its own unique heritage value and is therefore listed individually in the List of Cultural Heritage Resources of Chapter 7.10.

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<sup>689</sup> Unless otherwise specified, the following brief are mainly extracted from (1) the booklet “Shek Pik Water Scheme Hong Kong”, published by the Hong Kong government in 1963 and (2) the document of the Government Records Service. See:

(1) Information Services Department, 1963, ‘Shek Pik Water Scheme Hong Kong’, Hong Kong, The Government Press.

(2) Government Records Service, ‘New Reservoir for Hong Kong By Peter Wood’, Date of Visit: 7 Nov 2021. [https://search.grs.gov.hk/en/arcview.xhtml?q=SHEK+PIK+Reservoir&eid=hd1hj1ukNQqIw5LRk5mwWg%3D%3D&ls=e\\_k%3D1%26q%3DSHEK%2BPIK%2BReservoir%26rpp%3D10](https://search.grs.gov.hk/en/arcview.xhtml?q=SHEK+PIK+Reservoir&eid=hd1hj1ukNQqIw5LRk5mwWg%3D%3D&ls=e_k%3D1%26q%3DSHEK%2BPIK%2BReservoir%26rpp%3D10)

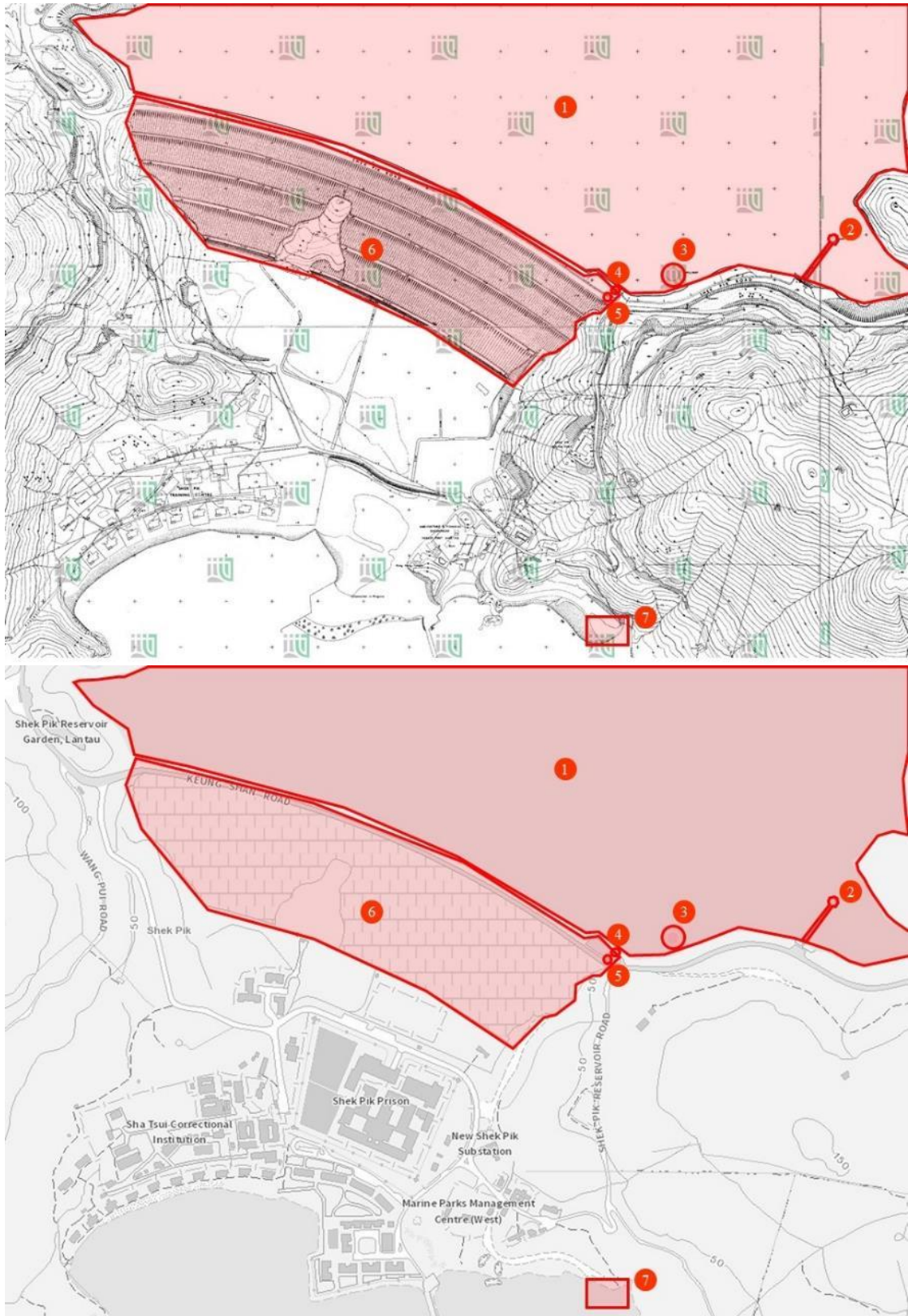


Plate 7.60: Comparison of items related to the operation of the reservoir between the 1960s (top) and the current (bottom) map, illustrated by the research team in 2022, base map taken from Lands Departments' map of the 1960s and 2022<sup>690</sup>.

<sup>690</sup> Survey and Mapping Office, Lands Department, 1:1200 Topographic Map, No. 224-SW-A, 1968 and No. 224-SW-C, 1968.



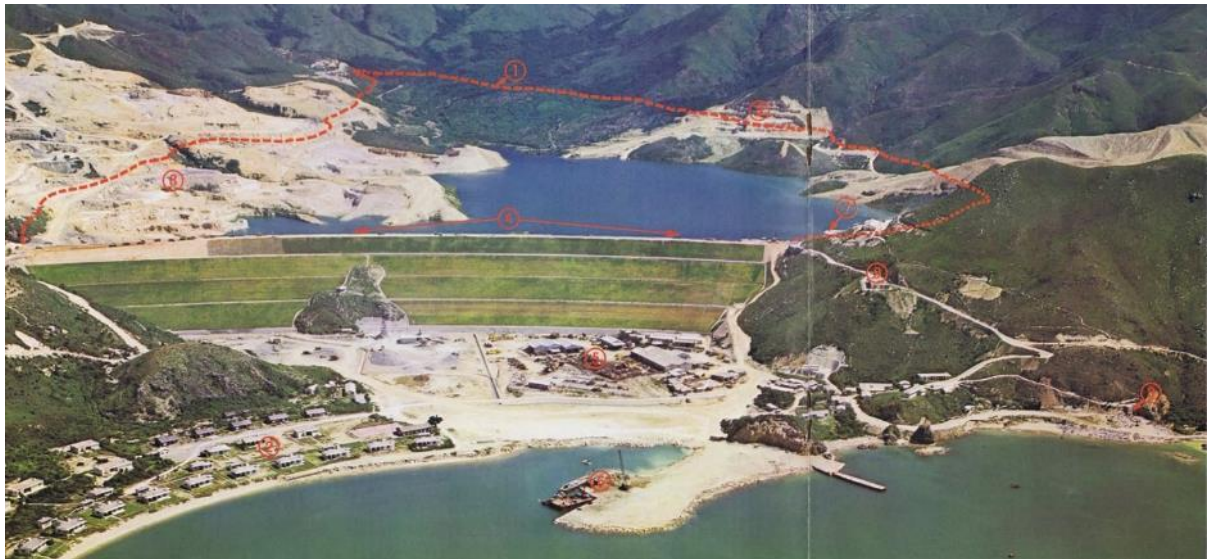


Plate 7.61: The full view of the Shek Pik Reservoir in 1963<sup>691</sup>



Plate 7.62: The full view of the Shek Pik Reservoir in 2017<sup>692</sup>

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<sup>691</sup> Information Services Department, 1963, 'Shek Pik Water Scheme Hong Kong', Hong Kong, The Government Press.

<sup>692</sup> Water Supplies Department, 'Shek Pik Reservoir', Date of Visit: 8 Nov 2021.  
<https://www.wsd.gov.hk/en/customer-services/other-customer-services/fishing-in-reservoirs/brief-introduction-of-reservoirs/shek-pik-reservoir/index.html>





Plate 7.63: Shek Pik Reservoir Valve Tower in 1963<sup>693</sup>



Plate 7.64: Shek Pik Reservoir Valve Tower in 2021<sup>694</sup>

<sup>693</sup> Information Services Department, 1963, 'Shek Pik Water Scheme Hong Kong', Hong Kong, The Government Press.

<sup>694</sup> Google Maps, Date of Visit: 8 Nov 2021.

<https://www.google.com.hk/maps/@22.2261244,113.900298,3a,75y,33.52h,87.93t/data=!3m6!1e1!3m4!1sbjxMfy03qvzztwbVJFNjmg!2e0!7i16384!8i8192?hl=zh-TW>





Plate 7.65: Shek Pik Reservoir Bellmouth Overflow in 1963<sup>695</sup>



Plate 7.66: Shek Pik Reservoir Bellmouth Overflow in 2018. The ridge of the bellmouth was slightly refurbished<sup>696</sup>.

<sup>695</sup> Information Services Department, 1963, 'Shek Pik Water Scheme Hong Kong', Hong Kong, The Government Press.

<sup>696</sup> Google Maps, Date of Visit: 8 Nov 2021.

[https://www.google.com.hk/maps/@22.226295,113.8976805,3a,44.4y,41.23h,86.17t/data=!3m8!1e1!3m6!1sAF1QipMUmfgu\\_YEL\\_XsTSMKIx5ARvSNLZTqG4w-GI6vr!2e10!3e11!6shttps:%2F%2Flh5.googleusercontent.com%2Fp%2FAF1QipMUmfgu\\_YEL\\_XsTSMKIx5ARvSNLZTqG4w-GI6vr%3Dw203-h100-k-no-pi-0-ya112.7847-ro0-fo100!7i8192!8i4096?hl=zh-TW](https://www.google.com.hk/maps/@22.226295,113.8976805,3a,44.4y,41.23h,86.17t/data=!3m8!1e1!3m6!1sAF1QipMUmfgu_YEL_XsTSMKIx5ARvSNLZTqG4w-GI6vr!2e10!3e11!6shttps:%2F%2Flh5.googleusercontent.com%2Fp%2FAF1QipMUmfgu_YEL_XsTSMKIx5ARvSNLZTqG4w-GI6vr%3Dw203-h100-k-no-pi-0-ya112.7847-ro0-fo100!7i8192!8i4096?hl=zh-TW)





Plate 7.67: Memorial Stone of Shek Pik Heung in the 1960s. An old photo hanged in Hung Hau Temple at Tsuen Wan, re-taken by the research team in 2021.



Plate 7.68: Memorial Stone of Shek Pik Heung, photo taken by the research team in 2021.





Plate 7.69: Memorial Stone of Constructor of Shek Pik Reservoir Main Dam in 1963<sup>697</sup>



Plate 7.70: Memorial Stone of Constructor of Shek Pik Reservoir Main Dam, photo taken by the research team in 2021.

<sup>697</sup> L'INA éclaire l'actu, 'Techniques françaises en Extrême Orient', Date of Visit: 8 Nov 2021. <https://www.ina.fr/ina-eclaire-actu/video/afe07000097/techniques-francaises-en-extreme-orient>



Plate 7.71: Outlet of Discharge Tunnel in 1965<sup>698</sup>



Plate 7.72: Outlet of Discharge Tunnel in 2015<sup>699</sup>

<sup>698</sup> Youtube.com, ‘香港大專學生社會服務隊 Lantau Island, Tong Fuk, Cheung Sha, Pui O Work Camp’, Date of Visit: 8 Nov 2021. <https://www.youtube.com/watch?v=kWQa-MinBjQ&t=264s>

<sup>699</sup> SKYWALKER PICTURE DIARY, 'Shek Pik', Date of Visit: 8 Nov 2021. [http://www.skywalker.autozine.org/Place/304\\_Shek\\_Pik/Page1.html](http://www.skywalker.autozine.org/Place/304_Shek_Pik/Page1.html)



The building clusters located south of the main dam of Shek Pik Reservoir were mainly used as the workshop of the reservoir contractor, as well as the quarters for engineers and dormitory for construction workers during the construction of the reservoir. With the workshop as the boundary, buildings at the western side were for foreign engineers, and those at the east were for Chinese engineers<sup>700</sup>. At that time, staff for constructing the reservoir would live in Shek Pik with their families, so in addition to the basic accommodation facilities<sup>701</sup>, there were canteen, hospital, recreational centre, school and other facilities in the area. An article even reported that the first cinema on Lantau Island was set up in the region at that time<sup>702</sup> (but the Tai O Cinema was completed as early as 1951, so further research may be conducted to verify the accuracy of the article). It was like a small independent community.

After the completion of Shek Pik Reservoir, these staff moved out of Shek Pik one after another. Some buildings in the area were retained at their original sites and continued to be used by different government departments and institutions, while others were demolished. Due to the large number of buildings and the lack of data to cite the specific use of each building in this area, the research team divided the remaining buildings into the following 6 main groups according to their current operators, usage and status:

	<b>Current Name</b>	<b>Year Built</b>	<b>Brief</b>
1	Former Tung Wan Mok Law Shui Wah School	1960s	Including three single-storey flat-roofed buildings lined up in the shore of Tung Wan. It is believed that they were dormitory buildings for Chinese engineers in the construction of the Shek Pik Reservoir. In 1965, the Rennie's Mill Student Aid Project applied to the government to operate a boys' hostel on the original site and was approved. Afterwards, the Project considered the boys were out of school for a long time, and the transportation of the hostel was inconvenient to travel to and from schools in other villages. The Project applied for the establishment of an attached school in the hostel, and it was approved in 1971. In 1972, the first classroom was officially opened. The school has undergone several expansions since then, and finally handed over the original site to the Hong Kong government in 2021, and the original students moved to the new school building in Tuen Mun in 2019 to continue their studies <sup>703</sup> .

<sup>700</sup> 〈石壁水塘大壩打樁晝夜兼施〉，《華僑日報》，1958年11月23日。

<sup>701</sup> Government Records Service, 'New Reservoir for Hong Kong By Peter Wood', Date of Visit: 9 Nov 2021. <https://search.grs.gov.hk/en/arcview.xhtml?q=SHEK+PIK+Reservoir&eid=hd1hjokNQqIw5LRk5mwWg%3D%3D&ls=e k%3D1%26q%3DSHEK%2BPIK%2BReservoir%26rpp%3D10>

<sup>702</sup> 〈有史以來大嶼第一間影戲院在石壁水塘區開業〉，《華僑日報》，1962年4月22日。

<sup>703</sup> 東灣莫羅瑞華學校，〈東灣發展史〉，Date of Visit: 9 Nov 2021. <https://www.tws.edu.hk/東灣發展史/>

	<b>Current Name</b>	<b>Year Built</b>	<b>Brief</b>
2	Former Hong Kong Red Cross Shek Pik Camp	1960s	The site has an area of about 73,000 square feet and consists of two bungalow buildings and one annex. It is presumed to be a dormitory building for Chinese engineering personnel in the original reservoir. After the completion of the reservoir, the building complex was handed over to the Public Works Department. The Government granted a lease to the Hong Kong Red Cross to organise camping and residential camps for visually impaired and other physically handicapped youth. Outdoor camping sites at the time could accommodate up to 60 to 80 people, while two bungalows could accommodate up to 40 people <sup>704</sup> . The camp ceased operation around the 2010s and is now a vacant property of the Hong Kong government <sup>705</sup> .
3	Shek Pik Reservoir Construction Workers' Dormitory	1960s	There are five groups of buildings in total, which are inferred to be dormitories for the working staff during the construction of the reservoir. Among them, No. 2 Shek Pik Reservoir Road is a rectangular single-storey flat-roof building, No. 3 Shek Pik Reservoir Road is a group of two single-storey buildings with pitch roofs, and No. 4, 5 and 11 of Shek Pik Reservoir Road are also a single-storey pitch-roofed building. At present, only No. 11 Shek Pik Reservoir Road is not surrounded by barbed wire, all other buildings are protected by barbed wire, and No. 2 Shek Pik Reservoir Road has an iron gate. According to the survey map of the Lands Department, except for No. 2 Shek Pik Reservoir Road, which was used as the Single Officer's Quarters Sha Tsui Detention Centre from 2000 to 2010 <sup>706</sup> , there is no clear record of the use of the other buildings after the completion of the reservoir. Buildings are vacant or abandoned now.

<sup>704</sup> 'Holiday camp for crippled children', South China Morning Post, 22 May, 1968.

<sup>705</sup> Film Services Office, 'Former Hong Kong Red Cross Shek Pik Camp', Date of Visit: 9 Nov 2021.

[https://www.fso-createhk.gov.hk/location\\_database/detail/en/12/3/01808](https://www.fso-createhk.gov.hk/location_database/detail/en/12/3/01808)

<sup>706</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NW-15B, 2005.

	Current Name	Year Built	Brief
4	Shek Pik Depot of Water Supplies Department	1960s	A total of two single-storey flat-roofed buildings are assumed to be dormitory building for personnel in constructing the original reservoir. According to the survey map of the Lands Department, the building was used as Shek Pik Barracks from the 1980s to the 1990s <sup>707</sup> , but the 1994 Sino-British document on the transfer of military land in Hong Kong did not indicate such barracks. Therefore, the specific content of Shek Pik Barracks remains to be investigated <sup>708</sup> . No. 10 Shek Pik Reservoir Road was handed over to the Water Supplies Department in 2009 and has been used as the Shek Pik Depot until now.
5	Marine Parks Management Centre (West)	1960s	There are a total of three single-storey buildings with pitch roofs, which are presumed to be dormitories for the staff of the reservoir. According to the survey map of the Lands Department, the building was handed over to the Agriculture and Fisheries Department after the completion of the reservoir. It was used as the Shek Pik Forest Post from the 1960s to the 1970s, and became Shek Pik Country Park Management Centre from the 1980s to the 1990s. The building was renamed the Lantau Country Park Shek Pik Management Centre in the 2000s <sup>709</sup> . In 2004, it cost \$2 million to be renovated into the Marine Parks Management Centre (West) that we see today <sup>710</sup> , and it has been in operation ever since.
6	Sha Tsui Correctional Institution	1960s	The original site was handed over to the Prison Department in 1964, and most of the old buildings were converted into staff quarters for Shek Pik Training Centre <sup>711</sup> . The training center mainly accommodated juvenile offenders between the ages of 14 and 21, with prison terms ranging from 9 months to 3 years. The training center was renamed the Sha Tsui Detention Centre in 1972 <sup>712</sup> . By establishing strict discipline for juvenile offenders, imposing high-intensity manual labor and deterrent sentences until they were deemed to have performed well before being released. The staff dormitory building was severely damaged when Typhoon Mangkhut hit Hong Kong in 2018. Their current situation is yet to be investigated.

<sup>707</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NW-15B, 1986.

<sup>708</sup> *Exchange of notes constituting an agreement on the arrangements for the future use of the military sites*, Date of Visit: 9 Nov 2021.

[https://web.archive.org/web/20160430233758/http://www.harbourprotection.org/media/22248/section\\_6.pdf](https://web.archive.org/web/20160430233758/http://www.harbourprotection.org/media/22248/section_6.pdf)

<sup>709</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NW-15B, 1986.

<sup>710</sup> 〈海岸公園管理站擺空城計〉，《東方日報》，2005年12月22日，Date of Visit: 9 Nov 2021.

[http://orientaldaily.on.cc/archive/20051222/new/new\\_k1cnt.html](http://orientaldaily.on.cc/archive/20051222/new/new_k1cnt.html)

<sup>711</sup> 'CENTRE FOR YOUNG PRISONERS: Training in open conditions at Shek Pik', South China Morning Post, 24 November, 1963.

<sup>712</sup> 〈沙咀勞役中心巡禮〉，《香港工商日報》，1973年6月23日。



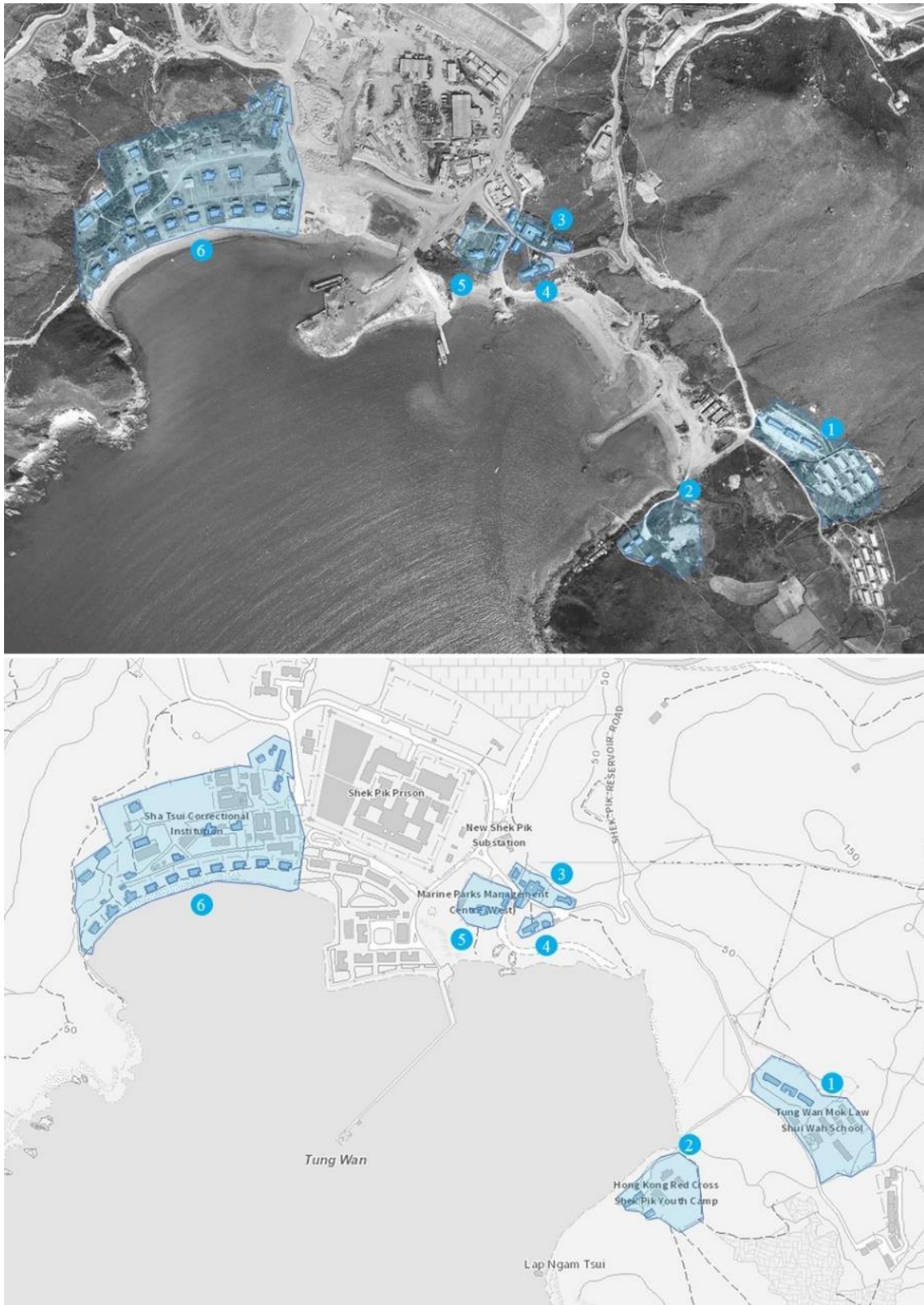


Plate 7.73: Comparison of former quarters for engineers and dormitory for construction workers of the reservoir between the 1963 (top) photo and the current (bottom) map, illustrated by the research team in 2022, photo and map taken from Lands Department's 1963 (photo) and 2022 (map) materials<sup>713</sup>

<sup>713</sup> Survey and Mapping Office, Lands Department, Aerial Photo, No. 1963-4017, Flying Height: 3900ft., Scale 1: 7800, Flight Date: 1963-01-23.



Plate 7.74: Tung Wan Mok Law Shui Wah School in 2015<sup>714</sup>



Plate 7.75: Former Hong Kong Red Cross Shek Pik Camp in 2010<sup>715</sup>

<sup>714</sup> Youtube.com, '石壁宿舍／東灣莫羅瑞華學校服務介紹',

Date of Visit: 10 Nov 2021. [https://www.youtube.com/watch?v=jTPr8c2V\\_wg](https://www.youtube.com/watch?v=jTPr8c2V_wg)

<sup>715</sup> Film Services Office, 'Former Hong Kong Red Cross Shek Pik Camp', Date of Visit: 10 Nov 2021. [https://www.fso-createhk.gov.hk/location\\_database/detail/en/12/3/01808](https://www.fso-createhk.gov.hk/location_database/detail/en/12/3/01808)





Plate 7.76: No. 2 Shek Pik Reservoir Road, photo taken by the research team in 2021.



Plate 7.77: No. 3 Shek Pik Reservoir Road, photo taken by the research team in 2021.





Plate 7.78: No. 4 Shek Pik Reservoir Road, photo taken by the research team in 2021.



Plate 7.79: No. 5 Shek Pik Reservoir Road in 2016<sup>716</sup>

<sup>716</sup> Google Maps, Date of Visit: 10 Nov 2021.

<https://www.google.com.hk/maps/@22.2232174,113.8964804,3a,47.4y,356.29h,81.04t/data=!3m6!1e1!3m4!1slEVtW9g5ubpHiLEyigMqDA!2e0!7i13312!8i6656?hl=zh-TW>





Plate 7.80: No. 11 Shek Pik Reservoir Road, photo taken by the research team in 2021.



Plate 7.81: Shek Pik Depot of Water Supplies Department in 2016<sup>717</sup>

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<sup>717</sup> Google Maps, Date of Visit: 10 Nov 2021.

<https://www.google.com.hk/maps/@22.2229227,113.8971211,3a,49.7y,227.24h,88.99t/data=!3m6!1e1!3m4!1sHy9wQYqz1iKRogBvxH0XyQ!2e0!7i13312!8i6656?hl=zh-TW>





Plate 7.82: Marine Parks Management Centre (West) in 2021<sup>718</sup>



Plate 7.83: Staff quarters of Sha Tsui Correctional Institution in 2016<sup>719</sup>

<sup>718</sup> Google Maps, Date of Visit: 10 Nov 2021. [https://www.google.com.hk/maps/place/海岸公園管理站（西區）/@22.223034,113.896059,3a,75y,90t/data=!3m8!1e2!3m6!1sAF1QipPY-sRDsg9RJSSUyVCxULG92Q8BvVs\\_yntyESkC!2e10!3e12!6shhttps:%2F%2Fh5.googleusercontent.com%2Fp%2FAF1QipPY-sRDsg9RJSSUyVCxULG92Q8BvVs\\_yntyESkC%3Dw114-h86-k-no!7i4000!8i3000!4m7!3m6!1s0x3401590dd949b2e9:0x3c19a855b3781e6e!8m2!3d22.223034!4d113.896059!14m1!!BCgIgaAQ?hl=zh-TW](https://www.google.com.hk/maps/place/海岸公園管理站（西區）/@22.223034,113.896059,3a,75y,90t/data=!3m8!1e2!3m6!1sAF1QipPY-sRDsg9RJSSUyVCxULG92Q8BvVs_yntyESkC!2e10!3e12!6shhttps:%2F%2Fh5.googleusercontent.com%2Fp%2FAF1QipPY-sRDsg9RJSSUyVCxULG92Q8BvVs_yntyESkC%3Dw114-h86-k-no!7i4000!8i3000!4m7!3m6!1s0x3401590dd949b2e9:0x3c19a855b3781e6e!8m2!3d22.223034!4d113.896059!14m1!!BCgIgaAQ?hl=zh-TW)

<sup>719</sup> SKYWALKER PICTURE DIARY, 'Shek Pik', Date of Visit: 10 Nov 2021. [http://www.skywalker.autozine.org/Place/304\\_Shek\\_Pik/Page1.html](http://www.skywalker.autozine.org/Place/304_Shek_Pik/Page1.html)



## *7.7.2 Community Facilities*

### *7.7.2.1 Education Facilities*

Many old buildings in Shek Pik Wai reflect the hardship faced by the villagers. For example, the village school in Shek Pik used to be a two-roomed building owned by the Tso Tong<sup>720</sup>. The school was wrecked in a storm around 1920 but it was neither repaired nor replaced so boys had to be sent elsewhere for education until a government-subsidised school “Shek Pik School” was erected in 1950.



Plate 7.84: Shek Pik School was a school with only one classroom for the operation of three primary classes for children of the whole Shek Pik Valley on Lantau Island. The little hut on its right was the quarter for the teacher<sup>721</sup>.

<sup>720</sup> Hayes, James W., 2010, p.188.

<sup>721</sup> Digital Repository, the University of Hong Kong. ‘Shek Pik School, Lantau Island’, Date of Visit: 12 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/1j92mk15k#?c=&m=&s=&cv=&xywh=-588%2C-105%2C4572%2C2533>

It is estimated that the Shek Pik School ceased operation in the late 1950s as the villagers of Shek Pik Heung relocated from their original place due to the construction of Shek Pik Reservoir. At the same time, another new village school, "Fan Pui School", was established in Tai Long Wan Tsuen in 1959. The research team could not find too much information about the establishment and operation of the school. An article in 1960 pointed out that "a school has been built in the village as a conditional offer for the relocation of Tai Long Wan Tsuen. There is also a teacher stationed at the school, and dozens of village children have now received proper education"<sup>722</sup>. Another article in 1962 stated that "Fan Pui School in Shek Pik is equipped with teachers' quarters, meeting rooms, etc., it is the one with the best equipment and environment among the single-classroom primary schools on Lantau. The school office is Yuen Siu Zou, and there are dozens of students"<sup>723</sup>. It can be seen that the Fan Pui School had a certain scale in the 1960s, but now the school is in a state of abandonment.



Plate 7.85: Ruins of Fan Pui School in Tai Long Wan Tsuen, photo taken in 2020<sup>724</sup>

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<sup>722</sup> 〈大浪灣宏貝新村侯王洪聖廟開光〉，《華僑日報》，1960年10月21日。

<sup>723</sup> 〈大嶼山全島各鄉村學校增至廿七所〉，《華僑日報》，1961年9月6日。

<sup>724</sup> Youtube.com, '宏貝學校', Date of Visit: 12 Nov 2021. <https://www.youtube.com/watch?v=Pzh96emNNkI>

In addition to the village schools in the area, other school-running institutions also contributed a lot to the educational development of Shek Pik. In 1965, the Rennie's Mill Student Aid Project applied to the government to operate a boys' hostel on the former engineers' quarters for constructing the Shek Pik Reservoir in Tung Wan. The application was approved as the "Island Hostel". Since then, in view of the fact that the boys in the hostel have been out of school for a long time, and the transportation of the hostel was inconvenient to travel to and from schools in other villages, they gradually applied to open an affiliated school "Tung Wan School" in the hostel. Again, the application was approved, and the new classroom was officially opened in 1972.

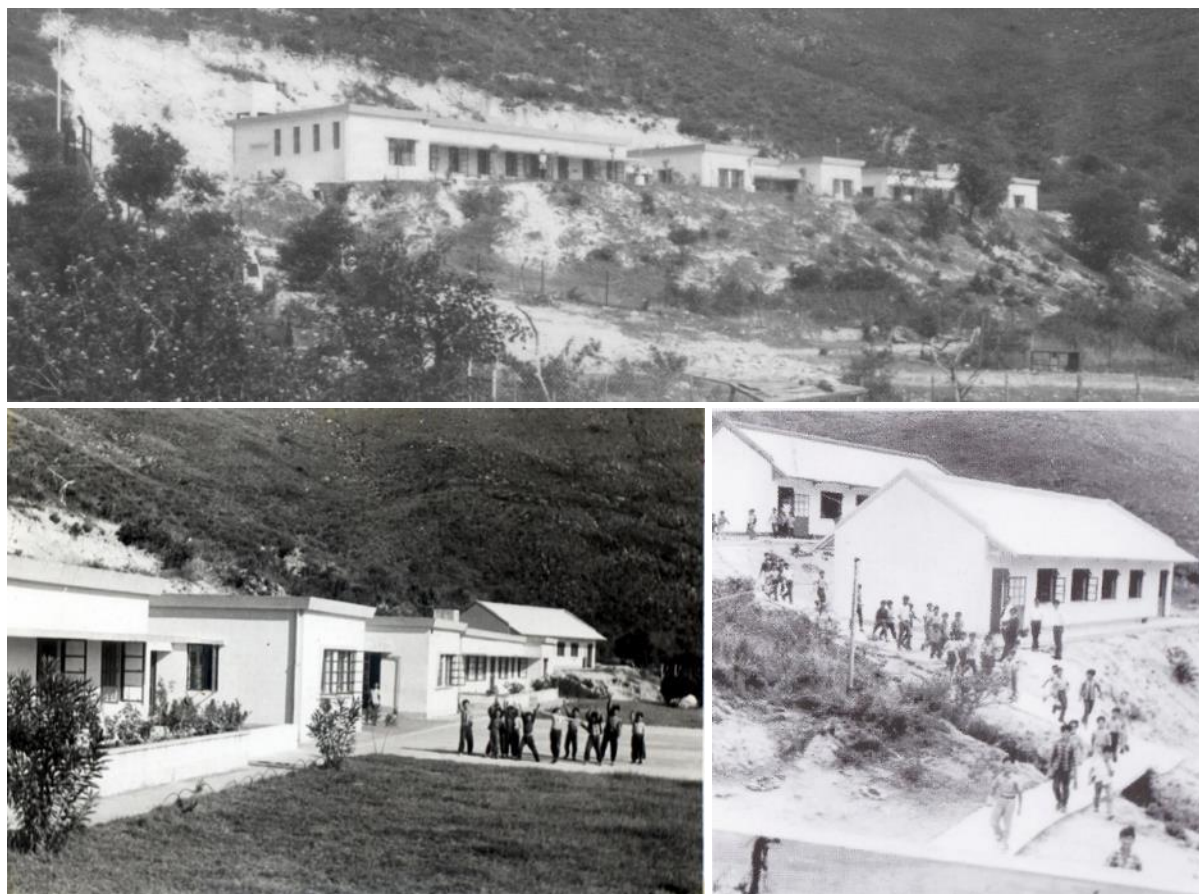


Plate 7.86: Campus of Tung Wan School in the 1970s<sup>725</sup>

In view that most of the students had special educational and enhanced counseling needs, Tung Wan School was officially registered as a fully subsidized special primary school under the Education Department in 1975 to obtain more resources to take care of students. The school has undergone several expansions since then, including the construction of the Bradbury Building, funded by the Bradbury Charitable Trust in 1977; the opening of the first female teachers' dormitory, Juliana House in 1981; the sponsorship of Wah Kiu Yat Po Fund for building a pavillion in 1985; the building of playground under the fund of nine Lioness Clubs in 1986; and the completion of Van Zulden Dormitory in 1988. Afterwards, under the auspices of the Mok Law Shui Wah Trust Fund and the Bradbury Charitable Trust, Tung Wan School was further expanded in 1993 and renamed as Tung Wan Mok Law Shui Wah School<sup>726</sup>.

<sup>725</sup> 東灣莫羅瑞華學校，〈東灣發展史〉，Date of Visit: 12 Nov 2021. <https://www.tws.edu.hk/東灣發展史/>

<sup>726</sup> Ibid.





Plate 7.87: Year of completion of different buildings of the former Tung Wan Mok Law Shui Wah School, illustrated by the research team in 2022.

The site of the former Tung Wan Mok Law Shui Wah School was finally handed over to the Hong Kong government in 2021, and the original students moved to the new school building in Tuen Mun in 2019 to continue their studies.

#### 7.7.2.2 Community Organisation and Facilities

The Red Cross Shek Pik Camp was founded by the Hong Kong Red Cross in 1968. At that time, the Red Cross applied to the government to use a site of about 73,000 square feet on the shore of Tung Wan. The site also had two bungalow buildings and one annex which was the former dormitory building for Chinese engineering personnel in the Shek Pik Reservoirs. The purpose of Shek Pik Camp was mainly to organize camping activities for visually impaired and other physically handicapped youth. Outdoor camping sites at the time could accommodate up to 60 to 80 people, while two bungalows could accommodate up to 40 people<sup>727</sup>.

Since its establishment, the Red Cross Shek Pik Camp was donated by the Rotary Club of Kowloon to purchase basic camp equipment in the early days. After that, the camp has experienced several expansions, including building a concrete road leading to the camp with the donations from the North Kowloon Lions Club and the Hong Kong Jockey Club in 1970. In the mid-1970s, the camp received a grant of \$46,000 from the Sir David Trench Fund, and the engineers of the British Army Khoka Corps were responsible for most of the technical work, enabling the construction of playgrounds and other recreational facilities, as well as improving the water supply system<sup>728</sup>.

The camp ceased operation around the 2010s and is now a vacant property of the government<sup>729</sup>.

<sup>727</sup> 'Holiday camp for crippled children', South China Morning Post, 22 May, 1968.

<sup>728</sup> 〈紅十字會獲英軍及各方協助擴展石壁營〉，《華僑日報》，1975年6月22日。

<sup>729</sup> Film Services Office, 'Former Hong Kong Red Cross Shek Pik Camp', Date of Visit: 12 Nov 2021. [https://www.fso-createhk.gov.hk/location\\_database/detail/en/12/3/01808](https://www.fso-createhk.gov.hk/location_database/detail/en/12/3/01808)

### 7.7.2.3 Correctional Facilities

The construction of Shek Pik Reservoir was completed in 1963 and the villages in Shek Pik were submerged underwater since then. But at the same time, with the completion of the reservoir, the buildings originally used as quarters for engineers and construction workers continued to be used by different government departments and organisations. Most of the quarters buildings were handed over to the Prison Department and converted into the staff dormitory building of the Shek Pik Training Centre in 1964<sup>730</sup>. The training center mainly accommodated juvenile offenders between the ages of 14 and 21, with prison terms ranging from 9 months to 3 years. The training center was renamed the Sha Tsui Detention Centre in 1972<sup>731</sup>. By establishing strict discipline for juvenile offenders, imposing high-intensity manual labor and deterrent sentences until they were deemed to have performed well before being released. The Government then published a notice in the Gazette on March, 2009 on the change of functions of Sha Tsui Detention Centre, and renamed it to Sha Tsui Correctional Institution with effect in mid-June<sup>732</sup>.

The staff dormitory building was severely damaged when Typhoon Mangkhut hit Hong Kong in 2018. Their current situation is yet to be investigated.



Plate 7.88: Most of the quarters buildings were handed over to the Prison Department and converted into the Shek Pik Training Centre in 1964<sup>733</sup>

<sup>730</sup> 'CENTRE FOR YOUNG PRISONERS: Training in open conditions at Shek Pik', South China Morning Post, 24 November, 1963.

<sup>731</sup> 〈沙咀勞役中心巡禮〉，《香港工商日報》，1973年6月23日。

<sup>732</sup> 'Sha Tsui Correctional Institution starts receiving recall inmates (With photos)', The Government Press Releases, 29 June 2009, Date of Visit: 13 Nov 2021.

<https://www.info.gov.hk/gia/general/200906/29/P200906260196.htm>

<sup>733</sup> 冼樂嘉，《1841至1999年香港懲教服務歷史》，冼樂嘉新聞資訊，2011年。



Plate 7.89: The staff dormitory building was severely damaged when Typhoon Mangkhut hit Hong Kong in 2018<sup>734</sup>

Since the 1970s, different types of correctional facilities in Hong Kong have been saturated. The Hong Kong government needed to find another location to build correctional facilities for relief. Finally, in 1980, it chose to build Shek Pik Prison to the east of the Sha Tsui Detention Center. The prison began to receive about 370 prisoners in early 1984, and the opening ceremony was also held on 28 April in the same year<sup>735</sup>. The area where the original Shek Pik Heung was located has gradually developed into a concentration of correctional facilities in South Lantau.

<sup>734</sup> Google Maps, Date of Visit: 13 Nov 2021. <https://goo.gl/maps/kXUWRdZ35ojHDeXX7>

<sup>735</sup> 〈夏鼎基主持石壁監獄啟用禮〉，《香港工商日報》，1984年4月29日。



## **7.8 Natural Resources and Ecology**

### **7.8.1 Inshore Marine Resources and Ecology**

Due to its location on the coast, the sandspit and lagoon at the exit of the river attracted a large number of marine life to live in and forage for food. Villagers in Shek Pik would collect marine resources in the inshore area as food and raw materials for different crafts. The villages had 11 sampans and 7 stake nets each equipped with a boat<sup>736</sup>.



Plate 7.90: Sandspit and lagoon at the mouth of the stream coming out from Shek Pik Valley<sup>737</sup>

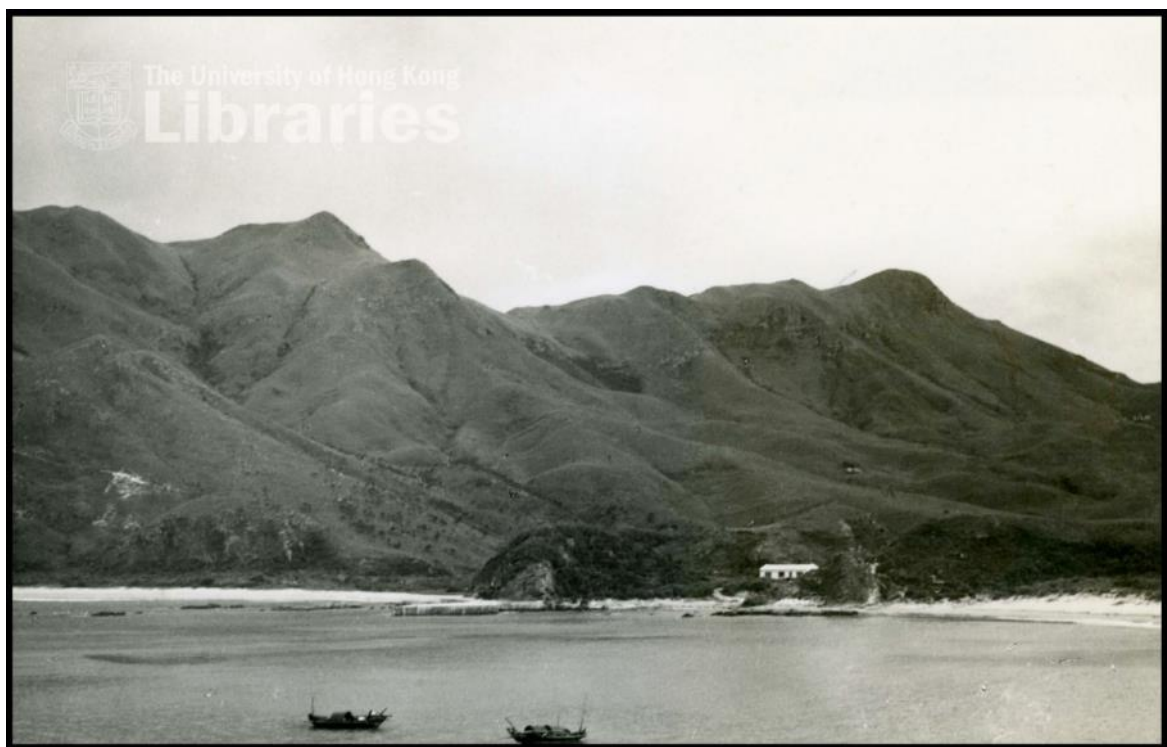


Plate 7.91: Mountains on the western side of Shek Pik Valley. The Shek Pik Bay is separated by a headland into two beaches. Sampans and boats were practicing inshore fishing at the bay<sup>738</sup>.

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<sup>736</sup> Strickland, John, 2010, p. 47.

<sup>737</sup> Digital Repository, the University of Hong Kong. 'Sandspit, Shek Pik Valley, Lantau Island', Date of Visit: 14 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/5x21zr941#?c=&m=&s=&cv=&xywh=3741%2C-1274%2C8322%2C3751>

<sup>738</sup> Digital Repository, the University of Hong Kong. 'Mountains, Shek Pik Valley', Date of Visit: 14 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/js95bw59j#?c=&m=&s=&cv=&xywh=-2230%2C-126%2C8022%2C2503>

In addition, debris of a lime kiln which was probably in operation in the Tang dynasty (618-907) was found on the beach in Shek Pik<sup>739</sup>. This archaeological evidence suggests that the Tang kiln workers would have collected shells and coral, the raw material for burning lime in Shek Pik. The tradition of using marine resources as building materials was inherited until the relocation of villagers in response to the construction of the Shek Pik Reservoir. As can be seen from the old photos at that time, in addition to the common mud bricks, shells were smashed and mixed with materials such as mud, stones and ceramic fragments which were then compacted to build the walls of the house.



Plate 7.92: A part of the wall of a deserted house in Shek Pik Wai. It was made of mud, stones, shells and broken pieces of pottery pounding into shape by pressure<sup>740</sup>.

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<sup>739</sup> Meacham, William, 1978, p. 110-145.

<sup>740</sup> Digital Repository, the University of Hong Kong. 'House wall remains, Shek Pik Wai', Date of Visit: 14 Nov 2021. <https://digitalrepository.lib.hku.hk/catalog/4b29gh233#?c=&m=&s=&cv=&xywh=-520%2C-128%2C4586%2C2541>



### 7.8.2 Land Resources and Ecology

Agricultural remains of Shek Pik Heung has been submerged under the water with the completion of the Shek Pik Reservoir, so it is difficult to verify the local land resources and ecology. According to the records of the Antiquities and Monuments Office, there was an ancient road connecting Shek Pik to Ngong Ping. The ancient trail was first recorded in the archaeological report in 1988<sup>741</sup>, and it was estimated that the trail connected Shek Pik Wai and Tai O at that time. According to the research conducted by the Agriculture, Fisheries and Conservation Department in 2003, it was found that the trail spanned more than a dozen water-collecting streams, and the streams harbored a variety of rare wild freshwater fish, such as *Schistrura fasiolatus* and *Rhinogobius giurinus*<sup>742</sup>.



Plate 7.93: The trail connecting Shek Pik and Ngong Ping, recorded in the archaeological report in 1988, which is also a Site of Archaeological Interest<sup>743</sup>.

<sup>741</sup> Peacock, B.A.V. & Nixon, T.J.R., 1988, *The Hong Kong Archaeological Survey: Subsurface Investigation Report. Occasional Paper No. 1*. Hong Kong: The Antiquities and Monuments Office.

<sup>742</sup> Agriculture, Fisheries and Conservation Department, 2003, 'Lantau Island Its Beautiful Countryside', Hong Kong, Cosmos Book Ltd.

<sup>743</sup> Environmental Resources Management, 2014, 'Study on Old Trails in Hong Kong - Final Study Report', Date of Visit: 15 Nov 2021.

[https://www.amo.gov.hk/filemanager/amo/common/reports-publications/final\\_study\\_report.pdf](https://www.amo.gov.hk/filemanager/amo/common/reports-publications/final_study_report.pdf)



## 7.9 Outline Zoning Plan for Shek Pik

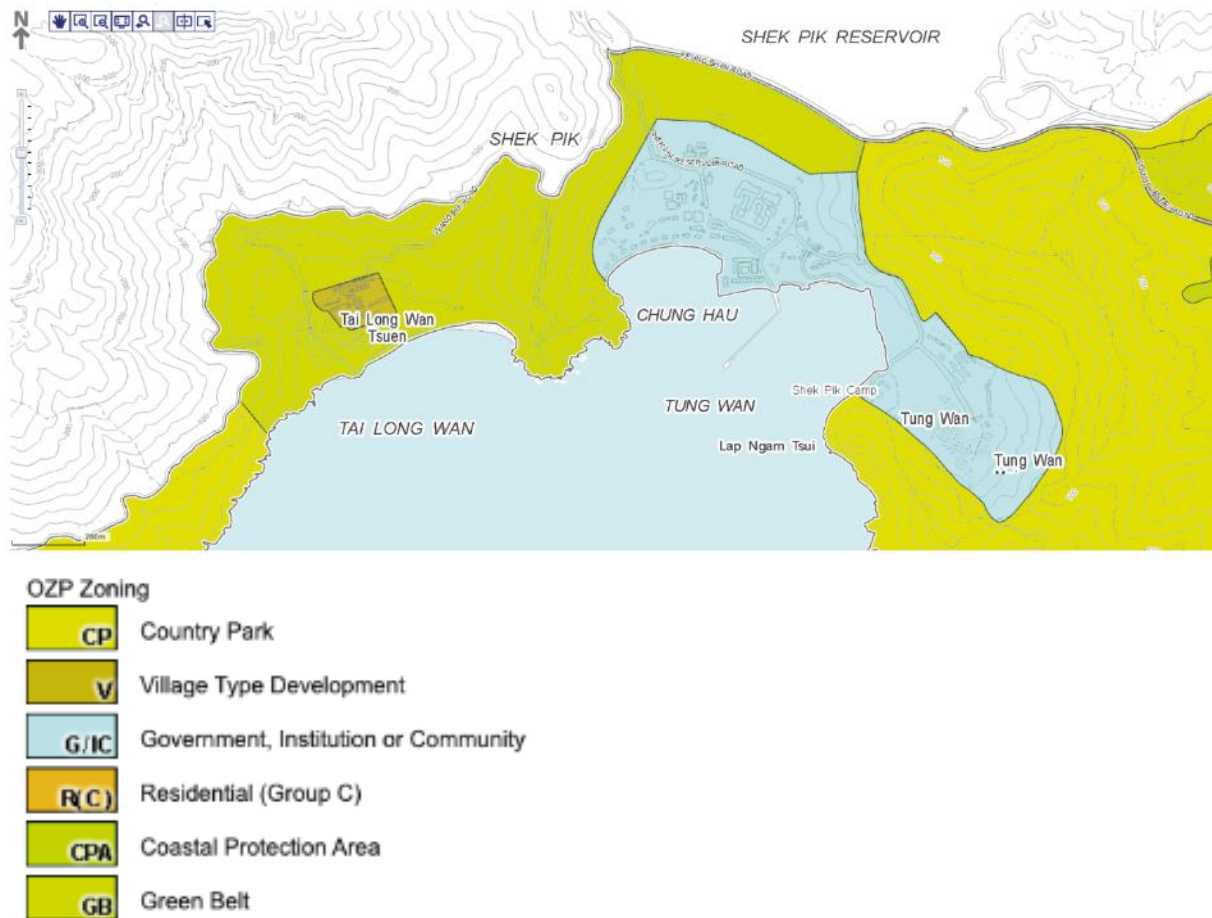


Plate 7.94: Outline Zoning Plan for Shek Pik<sup>744</sup>

<sup>744</sup> Planning Department, 'Outline Zoning Plans', Date of Visit: 14 Nov 2021.  
<https://www1.ozp.tpb.gov.hk/gos/default.aspx>

## 7.10 List of Cultural Heritage Resources

Shek Pik has a total of 20 cultural heritage items, including 16 historical buildings and sites, 3 archaeological sites and 1 cultural landscape.

### Major Types of Cultural Heritage Resources

- **Historical Buildings and Sites (HB)** (i.e. buildings or structures of heritage value, such as traditional dwelling, stone bridge, memorial stone and inscription, etc.)
- **Archaeological Sites (AS)** (i.e., site of archaeological interest, such as pre-historic rock carvings, old kiln sites, etc.)
- **Places associated with ICH (PA)** (e.g. ritual parade route, place for temporary bamboo theatre or basin feast of festive event, workshop of traditional craft, etc.)
- **Natural resources with cultural association (NR)** (e.g. rare rocks, natural sites associated local myths, etc.)
- **Cultural Landscape (CL)** (e.g. fung shui wood, terraces, quarry site, etc.)

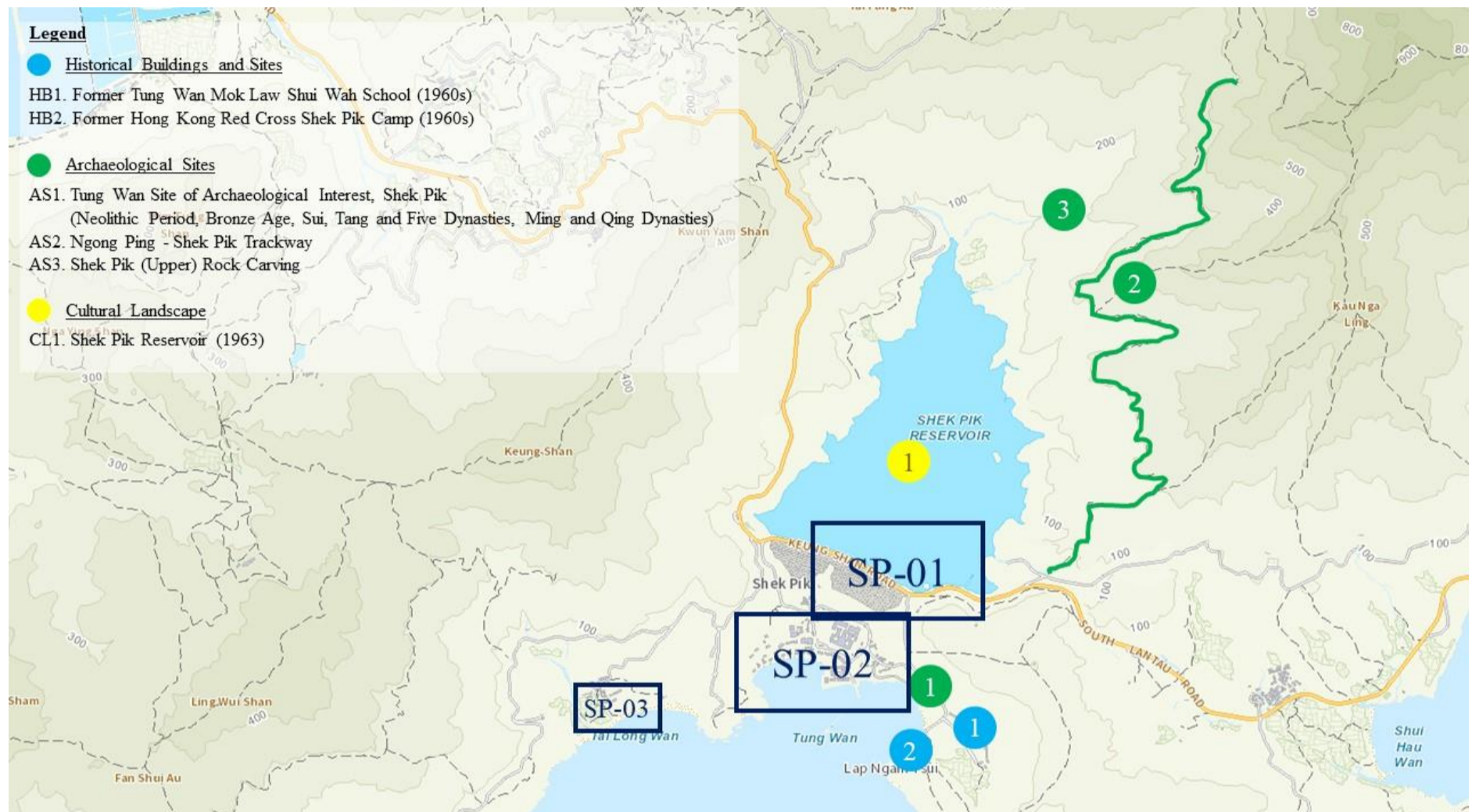


Plate 7.95: Location map of cultural heritage resources in Shek Pik (Overall) (SP-00)



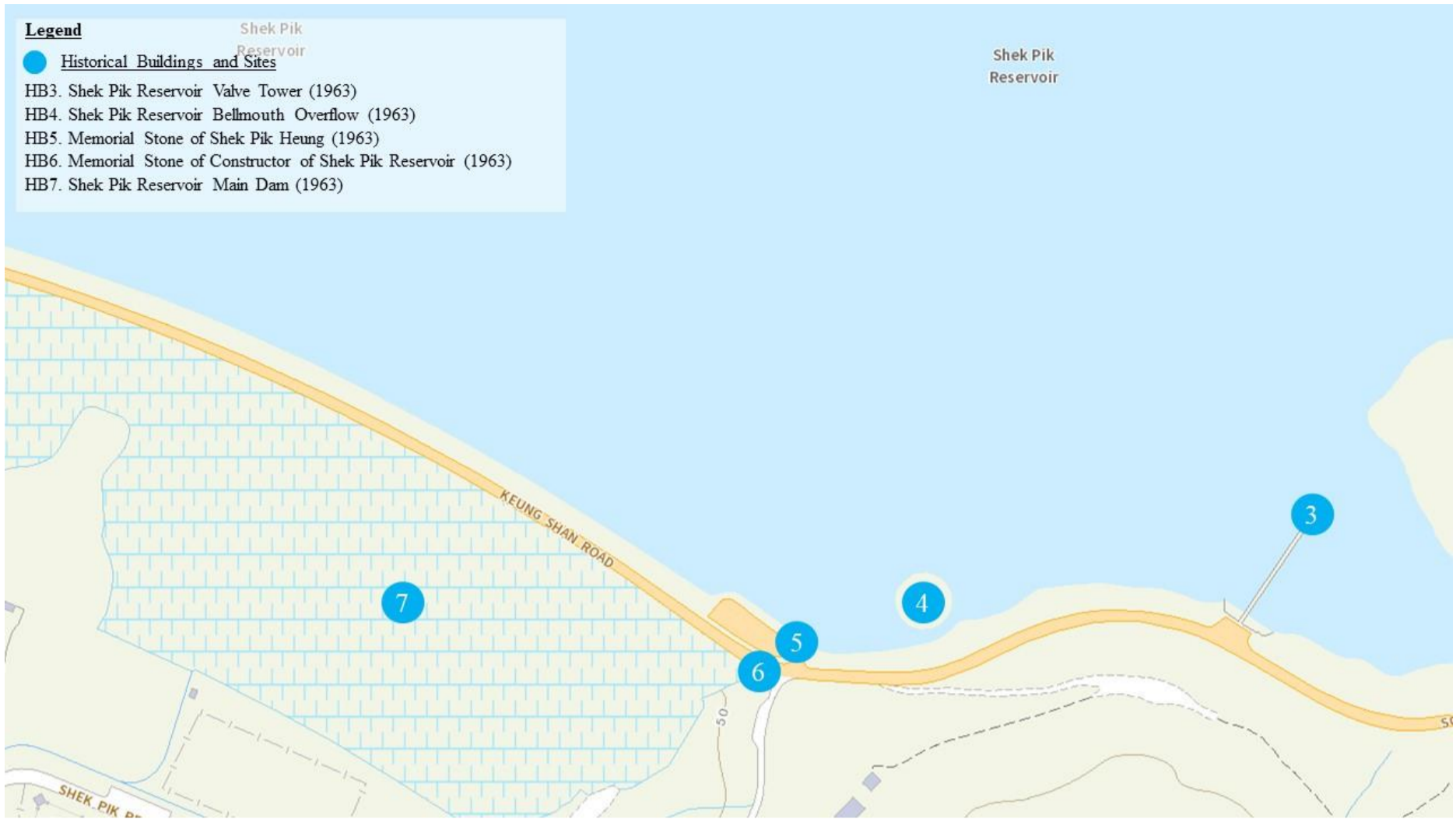


Plate 7.96: Location map of cultural heritage resources in Shek Pik (SP-01)



Plate 7.97: Location map of cultural heritage resources in Shek Pik (SP-02)



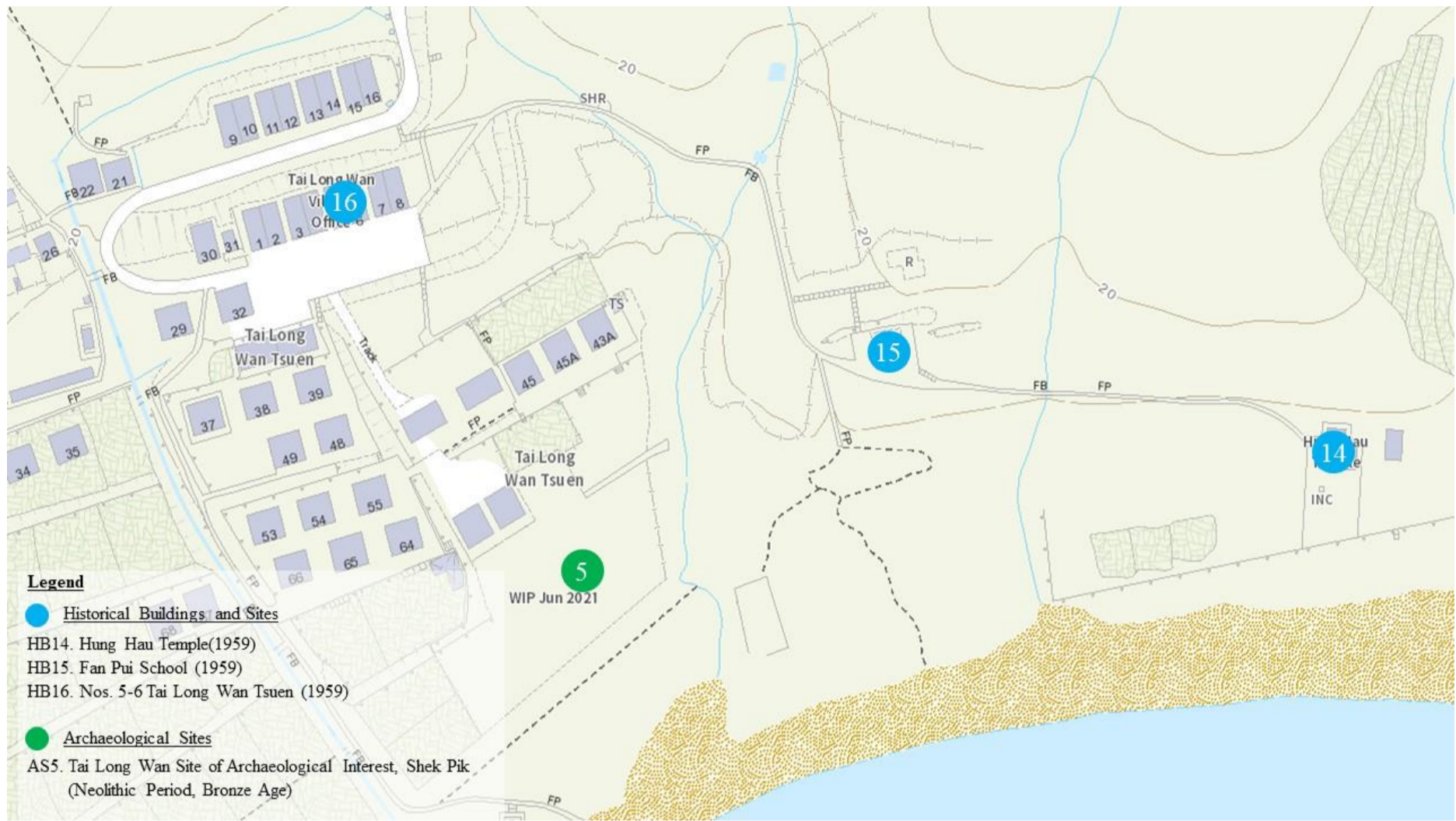




Plate 7.98: Location map of cultural heritage resources in Shek Pik (SP-03)


Map SP-00-HB1		
Former Tung Wan Mok Law Shui Wah School		
 <p>Full View HB1-01<sup>745</sup></p>	Address	Tung Wan, Shek Pik
	Year of Construction	1960s
	Original Function	Engineers' quarters for constructing the Shek Pik Reservoir
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
	Designation	Non-designated Item
	Historical Background	Including three single-storey flat-roofed buildings lined up in the shore of Tung Wan. It is believed that they were dormitory buildings for Chinese engineers in the construction of the Shek Pik Reservoir. In 1965, the Rennie's Mill Student Aid Project applied to the government to operate a boys' hostel on the original site and was approved. The Project applied for the establishment of an attached school in the hostel, and it was approved in 1971. In 1972, the first classroom was officially opened. The school has undergone several expansions since then, and finally handed over the original site to the Hong Kong government in 2021.
	Architectural/ Site Characteristics	


<sup>745</sup> Youtube.com, '石壁宿舍／東灣莫羅瑞華學校服務介紹', Date of Visit: 16 Nov 2021.  
[https://www.youtube.com/watch?v=jTPr8c2V\\_wg](https://www.youtube.com/watch?v=jTPr8c2V_wg)



Map SP-00-HB2		
Former Hong Kong Red Cross Shek Pik Camp		
 <p>Side View HB2-01<sup>746</sup></p>	Address	Tung Wan, Shek Pik
	Year of Construction	1960s
	Original Function	Engineers' quarters for constructing the Shek Pik Reservoir
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
	Designation	Non-designated Item
	Historical Background	<p>The site has an area of about 73,000 square feet and consists of two bungalow buildings and one annex. It is presumed to be a dormitory building for Chinese engineering personnel in the original reservoir. After the completion of the reservoir, the building complex was handed over to the Public Works Department. The Government granted a lease to the Hong Kong Red Cross to organise camping and residential camps for visually impaired and other physically handicapped youth. Outdoor camping sites at the time could accommodate up to 60 to 80 people, while two bungalows could accommodate up to 40 people. The camp ceased operation around the 2010s and is now a vacant property of the Hong Kong government.</p>
	Architectural/ Site Characteristics	



<sup>746</sup> Film Services Office, 'Former Hong Kong Red Cross Shek Pik Camp', Date of Visit: 16 Nov 2021.  
[https://www.fso-createhk.gov.hk/location\\_database/detail/en/12/3/01808](https://www.fso-createhk.gov.hk/location_database/detail/en/12/3/01808)



Map SP-01-HB3		
Shek Pik Reservoir Valve Tower		
 <p>Front View HB3-01 (Google Maps, 2021)</p>	Address	Shek Pik Reservoir
	Year of Construction	1963
	Original Function	Valve Tower of Reservoir
	Land use pattern/ Status/ Ownership	[Country Park]/ Government
	Designation	Non-designated Item
	Historical Background	<p>The supply draw-off of the Shek Pik Reservoir is controlled by a 162 ft. high valve tower with intakes at five different levels, access to the tower by a three-span prestressed concrete footbridge approximately 216 ft. in overall length, connecting it with the top of the dam.</p>
	Architectural/ Site Characteristics	

Map SP-01-HB4		
Shek Pik Reservoir Bellmouth Overflow		
 <p>Side View HB4-01 (Google Maps, 2018)</p>	Address	Shek Pik Reservoir
	Year of Construction	1963
	Original Function	Bellmouth Overflow of Reservoir
	Land use pattern/ Status/ Ownership	[Country Park]/ Government
	Designation	Non-designated Item
	Historical Background	<p>Overflow of the Shek Pik Reservoir is dealt with a bellmouth spillway on the left side of the dam to the discharge tunnel. Diameter of the bellmouth overflow is 80 ft. at top and 17 ft. at bottom, with an overall depth of 165.5 ft.</p>
	Architectural/ Site Characteristics	

Map SP-01-HB5		
Memorial Stone of Shek Pik Heung		
 <p>Full View HB5-01</p>	Address	Shek Pik Reservoir Main Dam, Keung Shan Road
	Year of Construction	1963
 <p>Close-up HB5-02</p>	Original Function	Memorial
	Land use pattern/ Status/ Ownership	[Country Park]/ Government
	Designation	Non-designated Item
	Historical Background	<p>The memorial stone is cast in bronze and set on a granite base. The content of the inscription (in Chinese) mainly includes the history of Shek Pik Heung, composition of different villages in Shek Pik Heung, and their whereabouts after the completion of the reservoir.</p>
Architectural/ Site Characteristics		

Map SP-01-HB6		
Memorial Stone of Constructor of Shek Pik Reservoir Main Dam		
 <p>Full View HB6-01</p>	Address	Shek Pik Reservoir Main Dam, Keung Shan Road
	Year of Construction	1963
 <p>Close-up HB6-02</p>	Original Function	Memorial
	Land use pattern/ Status/ Ownership	[Country Park]/ Government
	Designation	Non-designated Item
	Historical Background	<p>The memorial stone is cast in bronze and set on a granite base, inscribed with the name “Société Française D’Entreprises de Dragages et de Travaux Publics”, the main contractor of the reservoir main dam. Full text of the inscription as below: “SHEK PIK DAM BUILT BY SOCIETE FRANCAISE D’ENTREPRISES DE DRAGAGES ET DE TRAVAUX PUBLICS E.J. MARIN, AGENT PARIS”.</p>
Architectural/ Site Characteristics		

Map SP-01-HB7


Shek Pik Reservoir Main Dam








Full View HB7-01 (Google Maps, 2018)

Address	Shek Pik Reservoir
Year of Construction	1963
Original Function	Dam of Reservoir
Land use pattern/ Status/ Ownership	[Green Belt]/ Government
Designation	Non-designated Item
Historical Background	<p>The dam is of earth construction of 178 ft. maximum height, with a maximum width at the base of 1,160 ft., and about 2,355 ft. long at the crest, and consists of four different kinds of rolled fill. All the rolled fill material was obtained from the floor of the Shek Pik valley and adjacent hillsides, amount to a total of 6,250,000 cubic yards. A watertight barrier (Shek Pik Dam Cut-off) was formed by adopting a clay-cement method of grouting to prevent salt water from seeping into the reservoir during the excavation and construction of the foundations.</p>
Architectural/ Site Characteristics	



Map SP-02-HB8		
Outlet of Discharge Tunnel from Shek Pik Reservoir Bellmouth Overflow		
 <p>Full View HB8-01<sup>747</sup></p>	Address	Tung Wan
	Year of Construction	1963
	Original Function	Outlet of Discharge Tunnel
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
	Designation	Non-designated Item
	Historical Background	The discharge tunnel is of 1,660 ft. length, with 17 ft. diameter concrete lined, carried off flood water during the construction of the dam and also housed the 36-inch diameter scour pipe. Its maximum discharge capacity is 6,500 cubic ft. per second.
	Architectural/ Site Characteristics	

<sup>747</sup> SKYWALKER PICTURE DIARY, 'Shek Pik', Date of Visit: 16 Nov 2021.  
[http://www.skywalker.autozine.org/Place/304\\_Shek\\_Pik/Page1.html](http://www.skywalker.autozine.org/Place/304_Shek_Pik/Page1.html)

Map SP-02-HB9														
Shek Pik Reservoir Construction Workers' Dormitory														
 <p>No. 2 Shek Pik Reservoir Road HB9-01</p>	<table border="1"> <tr> <td>Address</td> <td>Nos. 2,3,4,5 &amp; 11 Shek Pik Reservoir Road, Lantau</td> </tr> <tr> <td>Year of Construction</td> <td>1960s</td> </tr> <tr> <td>Original Function</td> <td>Working staffs' dormitories during the construction of the reservoir</td> </tr> <tr> <td>Land use pattern/ Status/ Ownership</td> <td>[Government, Institution or Community]/ Government (abandoned)</td> </tr> <tr> <td>Designation</td> <td>Non-designated Item</td> </tr> <tr> <td>Historical Background</td> <td rowspan="2"> <p>There are five groups of buildings in total, which are inferred to be dormitories for the working staff during the construction of the reservoir. Among them, No. 2 Shek Pik Reservoir Road is a rectangular single-storey flat-roof building, No. 3 Shek Pik Reservoir Road is a group of two single-storey buildings with pitch roofs, and No. 4, 5 and 11 of Shek Pik Reservoir Road are also a single-storey pitch-roofed building. At present, only No. 11 Shek Pik Reservoir Road is not surrounded by barbed wire, all other buildings are protected by barbed wire, and No. 2 Shek Pik Reservoir Road has an iron gate. According to the survey map of the Lands Department, except for No. 2 Shek Pik Reservoir Road, which was used as the Single Officer's Quarters of Sha Tsui Detention Centre from 2000 to 2010, there is no clear record of the use of the other buildings after the completion of the reservoir. Buildings are vacant or abandoned now.</p> </td> </tr> <tr> <td>Architectural/ Site Characteristics</td> </tr> </table>	Address	Nos. 2,3,4,5 & 11 Shek Pik Reservoir Road, Lantau	Year of Construction	1960s	Original Function	Working staffs' dormitories during the construction of the reservoir	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government (abandoned)	Designation	Non-designated Item	Historical Background	<p>There are five groups of buildings in total, which are inferred to be dormitories for the working staff during the construction of the reservoir. Among them, No. 2 Shek Pik Reservoir Road is a rectangular single-storey flat-roof building, No. 3 Shek Pik Reservoir Road is a group of two single-storey buildings with pitch roofs, and No. 4, 5 and 11 of Shek Pik Reservoir Road are also a single-storey pitch-roofed building. At present, only No. 11 Shek Pik Reservoir Road is not surrounded by barbed wire, all other buildings are protected by barbed wire, and No. 2 Shek Pik Reservoir Road has an iron gate. According to the survey map of the Lands Department, except for No. 2 Shek Pik Reservoir Road, which was used as the Single Officer's Quarters of Sha Tsui Detention Centre from 2000 to 2010, there is no clear record of the use of the other buildings after the completion of the reservoir. Buildings are vacant or abandoned now.</p>	Architectural/ Site Characteristics
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Architectural/ Site Characteristics														
 <p>No. 3 Shek Pik Reservoir Road HB9-02</p>														
 <p>No. 4 Shek Pik Reservoir Road HB9-03</p>														
 <p>No. 5 Shek Pik Reservoir Road HB9-04</p>														
 <p>No. 11 Shek Pik Reservoir Road HB9-05</p>														

Map SP-02-HB10


Shek Pik Depot of Water Supplies Department



Side View HB10-01 (Google Maps, 2016)

Address	No. 10 Shek Pik Reservoir Road, Lantau
Year of Construction	1960s
Original Function	Engineers' quarters for constructing the Shek Pik Reservoir
Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
Designation	Non-designated Item
Historical Background	A total of two single-storey flat-roofed buildings are assumed to be dormitory building for personnel in constructing the original reservoir. According to the survey map of the Lands Department, the building was used as Shek Pik Barracks from the 1980s to the 1990s, but the 1994 Sino-British document on the transfer of military land in Hong Kong did not indicate such barracks. Therefore, the specific content of Shek Pik Barracks remains to be investigated. No. 10 Shek Pik Reservoir Road was handed over to the Water Supplies Department in 2009 and has been used as the Shek Pik Depot until now.
Architectural/ Site Characteristics	



Map SP-02-HB11		
Marine Parks Management Centre (West)		
 <p>Front View HB11-01 (Google Maps, 2021)</p>	Address	No. 14 Shek Pik Reservoir Road, Lantau
	Year of Construction	1960s
	Original Function	Engineers' quarters for constructing the Shek Pik Reservoir
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
	Designation	Non-designated Item
	Historical Background	<p>There are a total of three single-storey buildings with pitch roofs, which are presumed to be dormitories for the staff of the reservoir. According to the survey map of the Lands Department, the building was handed over to the Agriculture and Fisheries Department after the completion of the reservoir. It was used as the Shek Pik Forest Post from the 1960s to the 1970s, and became Shek Pik Country Park Management Centre from the 1980s to the 1990s. The building was renamed the Lantau Country Park Shek Pik Management Centre in the 2000s. In 2004, it cost \$2 million to be renovated into the Marine Parks Management Centre (West) that we see today, and it has been in operation ever since.</p>
	Architectural/ Site Characteristics	

Map SP-02-HB12

Hung Shing Temple



Front View HB12-01



Close-up HB12-02





Close-up HB12-03



Close-up HB12-04

Address	Outside Shek Pik Prison Staff Quarters
Year of Construction	Unidentified
Original Function	Place of Worship
Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Private (abandoned)
Designation	Non-designated Item
Historical Background	<p>A 2-hall structure built with bricks and granite.</p> <p>Hung Shing Temple is relocated to Tai Long Wan Tsuen in Tai Long Wan and combined with Hau Wong Temple as Hung Hau Temple.</p> <p>The roof of the temple has collapsed but the structure is still recognisable.</p>
Architectural/ Site Characteristics	

Map SP-02-HB13		
Sha Tsui Correctional Institution		
 <p>The Staff Dormitory Building HB13-01<sup>748</sup></p>	Address	Sha Tsui Correctional Institution, Shek Pik Reservoir Road, Lantau
	Year of Construction	1960s
 <p>The Staff Dormitory Building after Typhoon Mangkhut HB13-02 (Google Maps, 2018)</p>	Original Function	Related structures of the Shek Pik Reservoir
	Land use pattern/ Status/ Ownership	[Government, Institution or Community]/ Government
	Designation	Non-designated Item
	Historical Background	<p>The original site was handed over to the Prison Department in 1964, and most of the old buildings were converted into staff quarters for Shek Pik Training Centre. The training center mainly accommodated juvenile offenders between the ages of 14 and 21, with prison terms ranging from 9 months to 3 years. The training center was renamed the Sha Tsui Detention Centre in 1972. By establishing strict discipline for juvenile offenders, imposing high-intensity manual labor and deterrent sentences until they were deemed to have performed well before being released. The staff dormitory building was severely damaged when Typhoon Mangkhut hit Hong Kong in 2018. Their current situation is yet to be investigated.</p>
Architectural/ Site Characteristics		

<sup>748</sup> SKYWALKER PICTURE DIARY, 'Shek Pik', Date of Visit: 16 Nov 2021.  
[http://www.skywalker.autozine.org/Place/304\\_Shek\\_Pik/Page1.html](http://www.skywalker.autozine.org/Place/304_Shek_Pik/Page1.html)



Map SP-03-HB14

Hung Hau Temple



Full View HB14-01



Front View HB14-02



Close-up HB14-03

Address

Tai Long Wan Tsuen, Shek Pik, Lantau

Year of Construction

1959

Original Function

Place of Worship

Land use pattern/  
Status/ Ownership

[Green Belt]/ Private

Designation

Non-designated Item

Historical Background

Architectural/ Site  
Characteristics

The wall of Hung Hau Temple is painted red. Due to the construction of Shek Pik Reservoir, the Hung Shing Temple and the Hau Wong Temple in Shek Pik were combined and relocated to Tai Long Wan. The temple has been renovated in 1996.

<p>Memorial tablet for refurbishment in 1996 HB14-04</p>		


Map SP-03-HB15		
Fan Pui School		
	<p>Address</p>	<p>Tai Long Wan Tsuen, Shek Pik, Lantau</p>
	<p>Year of Construction</p>	<p>1959</p>
	<p>Original Function</p>	<p>School</p>
	<p>Land use pattern/ Status/ Ownership</p>	<p>[Green Belt]/ Private (abandoned)</p>
	<p>Designation</p>	<p>Non-designated Item</p>
<p>Side View HB15-01<sup>749</sup></p>	<p>Historical Background</p> <p>Architectural/ Site Characteristics</p>	<p>The school built in the village was a conditional offer for the relocation of Tai Long Wan Tsuen. The school was equipped with teachers' quarters, meeting rooms, etc. There was a teacher stationed at the school, with dozens of village children. It was the one with the best equipment and environment among the single-classroom primary schools on Lantau in the 1960s. Now the school is in a state of abandonment.</p>


<sup>749</sup> Youtube.com, ‘宏貝學校’, Date of Visit: 16 Nov 2021. <https://www.youtube.com/watch?v=Pzh96emNNkI>


Map SP-03-HB16		
Nos. 5-6 Tai Long Wan Tsuen		
 <p>Full View HB16-01</p>  <p>Close-up HB16-02</p>  <p>Close-up HB16-03</p>	<p>Address</p> <p>Nos. 5-6 Tai Long Wan Tsuen, Shek Pik, Lantau</p>	
	<p>Year of Construction</p> <p>1959</p>	
	<p>Original Function</p> <p>Residential</p>	
	<p>Land use pattern/ Status/ Ownership</p> <p>[Village Type Development]/ Private</p>	
	<p>Designation</p> <p>Non-designated Item</p>	
	<p>Historical Background</p> <p>13 households from Shek Pik were resettled to Tai Long Wan Tsuen in Tai Long Wan. Most of the villagers belonged to the Feng clan.</p> <p>Some houses in Tai Long Wan Tsuen are formed by 2 connected buildings. The front looks like 4 grids. There are 8 such houses in the village. Usually two households live in 1 of the 2 connected buildings. However, for Nos. 5-6 Tai Long Wan Tsuen, besides residence, it is also where the Feng's ancestral hall and village office are located.</p> <p>The house was built by the government with concrete exterior and wooden interior.</p>	
	<p>Architectural/ Site Characteristics</p>	





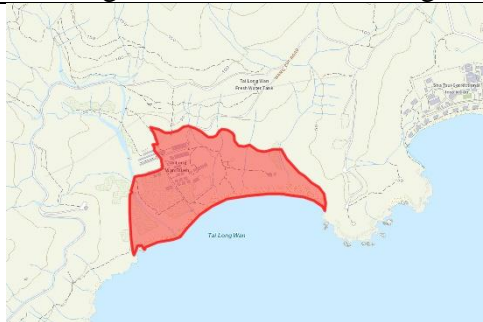


Map SP-00-AS1		
Tung Wan Site of Archaeological Interest, Shek Pik		
 <p>Tung Wan Site of Archaeological Interest, Shek Pik AS1-01</p>	Address	Tung Wan, Shek Pik
	Archaeological Period	Neolithic Period, Bronze Age, Sui, Tang and Five Dynasties, Ming and Qing Dynasties
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	<p>The site was first excavated by Mr. Walter Schofield in 1937 and investigated by Mr. Chen Kung-chieh in 1938. Recent investigations provided significant findings to the study of Hong Kong's prehistory.</p> <p>In the 1970s, archaeologists have discovered a number of ancient kilns along the coast of Lantau Island (including Shek Pik, estimate to be located in Tung Wan), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>

Map SP-00-AS2		
Ngong Ping - Shek Pik Trackway		
 <p>Close-up AS2-01</p>	Address	Shek Pik to Ngong Ping
	Archaeological Period	Unknown
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	The report of the First Territory-wide Survey suggested that trackways had been recorded on maps in the early 20th century. However, there is no concrete evidence to conclude when this trackway was built.


Map SP-00-AS3		
Shek Pik (Upper) Rock Carving		
 <p>Full View AS3-01 (AMO, 2020)</p>	Address	Foothill of Muk Yue Shan
	Archaeological Period	Unknown
	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	Shek Pik (Upper) Rock Carving, discovered in 1962, is located in a steep slope at 350m above sea level. It consists of two squares with cross lines cutting on the top of a large flat boulder.

Map SP-02-AS4		
Rock Carving at Shek Pik		
 <p>Full View AS4-01</p>	Address	East of Shek Pik Prison
	Archaeological Period	Bronze Age
 <p>Close-up AS4-02</p>	Designation	Declared Monument
	Historical Background	<p>Most of the ancient rock carvings in the territory overlook the sea, but Shek Pik Rock Carving is about 300m from the coastline. However, it is believed that in the past, the sea inlet might have extended up to this point. The design shows geometric patterns composed of spiral squares and circles which closely resemble those on Bronze Age artefacts. It is thus quite safe to deduce that they were carved by early inhabitants of this area about 3,000 years ago.</p>

Map SP-03-AS5		
Tai Long Wan Site of Archaeological Interest, Shek Pik		
 <p>Tai Long Wan Site of Archaeological Interest, Shek Pik AS5-01</p>	Address	Tai Long Wan, Shek Pik
	Archaeological Period	Neolithic Period, Bronze Age
<p>Historical Background</p>	Designation	Sites of Archaeological Interest in Hong Kong
	Historical Background	<p>The Second Territory-wide Survey noticed the site was heavily modified after extensive site formation for housing development and road construction. Further investigation is required to ascertain its archaeological potential.</p>





Map SP-00-CL1		
Shek Pik Reservoir		
 <p>Full View CL1-01 (WSD, 2017)</p>	Address	Shek Pik Reservoir, Lantau
	Land use pattern/ Status/ Ownership	[Country Park]
	Designation	Non-designated Item
	Historical Background	<p>The Shek Pik Reservoir is located in the Lantau Country Park. To its east is Kau Nga Ling, to its west is Keung Shan, to its north are Muk Yue Shan and Sze Tsz Tau Shan. Construction work commenced in 1957 and was completed in 1963. The reservoir intercepts and gathers the gully water flowing from the neighbouring mountain ridges on its three sides. With a storage capacity of 24 million cubic metres, it was once the largest reservoir in Hong Kong during the 1960s.</p> <p>The reservoir is far from the urban areas with beautiful scenery. Precipitous mountain slopes and rocks along the banks make it a unique landscape. Large scale afforestation work also took place around the catchment area<sup>750</sup>.</p>

<sup>750</sup> Water Supplies Department, ‘Shek Pik Reservoir’, Date of Visit: 16 Nov 2021.  
<https://www.wsd.gov.hk/en/customer-services/other-customer-services/fishing-in-reservoirs/brief-introduction-of-reservoirs/shek-pik-reservoir/index.html>

# 8

## **Local Characteristics of South Lantau**

## **8.1 Introduction**

The five areas covered by this study are basically composed of land-based ethnic groups. For example, Pui O and Cheung Sha are mainly Hakka villages, while Tong Fuk, Shui Hau and Shek Pik are Punti villages. However, with the geological limitation of South Lantau, the villages in the five areas are located along the coast and are more susceptible to the adverse weather along the coast. Therefore, villages of South Lantau present characteristics of coastal communities in terms of folk beliefs, customs, traditional industries etc. For example, in addition to the land gods, they also worship different types of Sea God to pray for smooth weather. Moreover, due to the rich marine resources in the coastal areas, and the close exchanges with the Hoklo and Tanka living on the water, these land-based villages generally collect the marine resources in the coastal areas by traditional and sustainable methods to supplement the agricultural economy. Therefore, the research team believes that the overall characteristics of the villages in South Lantau can best be reflected in the aspects of folk beliefs and customs, as well as their traditional industries.

After Lantau was brought under British administration in 1898, the development of South Lantau has undergone major changes. The most far-reaching project is undoubtedly the Shek Pik Reservoir Project in the 1950s and 1960s, which brought the South Lantau area connected with the wider Hong Kong and Kowloon, but it also indirectly led to the decline of agricultural operations in the South Lantau area at the same time. In addition, the British Hong Kong government also introduced a new governance model to the South Lantau area, changing the habits of old villages in terms of built environment, space utilization, community facilities, etc., such as the establishment of rural organizations and village offices, or the transformation of educational affairs etc. The research team found in the baseline study that the existing cultural and historical resources related to educational development in South Lantau region are relatively complete and comprehensive, which is of high representativeness and research value in the development of rural education.

Therefore, in this chapter, the research team will summarize the characteristics of the South Lantau region in four aspects: folk beliefs and customs, traditional industries, educational development and the Shek Pik Water Scheme.



## **8.2 Folk Beliefs and Customs**

### 8.2.1 Overview

Religious beliefs and practices are an essential part of human society. Although Hong Kong is a small city, it has a lot of places of worship. The total number of temples here has always been controversial. A government study report published in 1977 put the number as 600<sup>751</sup>. There are 347 temples registered with the Chinese Temples Committee<sup>752</sup>, a statutory body established by the Secretary for Home Affairs. A traditional Chinese religion scholar counted that there are about 450 temples and shrines in Hong Kong<sup>753</sup>.

The origin of temple gods often tells us something about the local culture and history. Located in the southern coast of China, the livelihood of many early residents in Hong Kong relied on sea trade and fishing. Sea gods and sea goddesses related to the folk beliefs in Guangdong and Fujian such as Tin Hau, Hung Shing, Pak Tai, Lung Mo, Tam Kung were popular deities in many districts. Chow Shu Kai estimated that there are 102 Tin Hau temples of various sizes in the territory<sup>754</sup>. The Chinese Temple Committee and Professor Liu Tik Sang recorded 58 and 57 respectively<sup>755</sup>. Together with the 20 some Hung Shing temples, at least one third of all temples in Hong Kong are dedicated to sea deities. On Lantau Island alone, there are 9 Tin Hau temples and 8 Hung Shing temples<sup>756</sup>. In South Lantau, 4 temples or shrines are built for Tin Hau and 4 are for Hung Shing (one of them is the Hung Hau Temple). A full list of temples or points of interest related to folk beliefs and customs can be found in Chapter 8.2.6.

Many villages in South Lantau are secluded communities, most temples in these settlements are small rural temples with little architectural and heritage value. The significance of most South Lantau temples lies less in their distinctive design or delicate architectural details. In fact, most South Lantau temples are not as imposing as many other famous temples in Hong Kong in terms of size and architectural style. Hung Shing temples in Pui O and Shek Pik have long been derelict. Apart from Pui O Tin Hau Temple and Tong Fuk Hung Shing Temple which are buildings of a two-hall plan, all others are small village temples.

There are 7 temples built in the Ming dynasty on Lantau Island, 2 of which are located in Pui O and another one in Shek Pik<sup>757</sup>. During the field investigation, the research team did not find any clear data showing that the temples at Pui O or Shek Pik were built in the Ming dynasty. The earliest items and inscriptions in the temple can be traced back to the Jiaqing period (1796-1820), but it can be inferred from the establishment of Pui O and Shek Pik (Pui O was in the late Ming and early Qing Dynasties, and Shek Pik was no later than the middle of the Ming dynasty) that the temples may have been built in the Ming dynasty, but further investigation is required.

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<sup>751</sup> Savidge, Joyce, 1977, *This is Hong Kong: temples*, Hong Kong, Government Printer, p. 4.

<sup>752</sup> 華人廟宇委員會，〈註冊廟宇〉，Date of Visit: 17 Nov 2021.

[http://www.ctc.org.hk/b5/registered\\_temple\\_resultlist.asp?currentPage=1&FormAction=0&myLogic=0&tp\\_name\\_b5=&tp\\_District1\\_b5=&tp\\_District2\\_b5=&tp\\_joss1\\_b5\\_2=&tp\\_joss1\\_b5\\_1=](http://www.ctc.org.hk/b5/registered_temple_resultlist.asp?currentPage=1&FormAction=0&myLogic=0&tp_name_b5=&tp_District1_b5=&tp_District2_b5=&tp_joss1_b5_2=&tp_joss1_b5_1=)

<sup>753</sup> Stevens, Keith G, 1980, 'Chinese Monasteries, Temples, Shrines and Altars in Hong Kong and Macau', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.20, p.1-33.

<sup>754</sup> 周樹佳：《香港民間風土記憶貳》。（香港：天地圖書，2005年），頁140。

<sup>755</sup> 廖迪生：《香港天后崇拜》。（香港：三聯書店，2000年），頁16-17。

<sup>756</sup> Siu Kwok-kin, 1980, 'Distribution of Temples on Lantau Island as Recorded in 1979', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.20, p.136-139.

<sup>757</sup> 蕭國健，1986年，頁38。

The change in temples on Lantau Island also reflects an overarching Chinese culture imposed by the government in southern China. Consider the worship of Sea God as an example, Tin Hau was originally a minor deity that emerged on the coast of Fujian during the tenth century. Before the evacuation, Hung Shing was the major Sea God in Hong Kong. In the aftermath of the evacuation, Tien Hau was embraced by coastal settlers as symbol of obedience to the state authorities and Tin Hau gradually replaced Hung Shing as the patron sea deity in the territory<sup>758</sup>. As the title Tin Hau was conferred to the goddess in 1684, most temples in Hong Kong which are called Tin Hau Temples were built or renovated after that year. The elevation of Tin Hau and the promotion of her cult are paralleled by the rise of state authority over China's southern coastal region in the middle of the Qing dynasty.

Tin Hau Temple and Hung Shing Temple in Pui O are excellent examples of this history. The Tin Hau Temple is a well-preserved building of a two-hall plan of three bays. It is one of the largest temples in South Lantau. Its doorframe and lower courses of the front wall are made of granite. The walls have been plastered. The altar at the end wall of the main hall enshrined a Tin Hau statue with an offering in front. A standing statue of Thousand-Miles Eye and Favourable-Wind Ears stood respectively on the left and right side of the hall. A pair of *aoyus* and a pearl are on top of the ridge. The name of the temple is engraved on its lintel and the fascia board under the front eave is decorated with wall paintings of immortals and opera figures. In contrast, the Hung Shing Temple nearby is now in ruins. According to inscriptions on the temple's plaques, repair works were first carried out to the two temples in 1798 and 1800 respectively. Owned and managed by all villages in Pui O, Tin Hau Temple subsequently received major repairs in 1916, 1974 and 1995. On the contrary, there is no record of any major repair given to the Hung Shing Temple. The temple used to have an iron bell dated 1705 and later became a collection in the Hong Kong Museum of History. But unfortunately, the bell was lost in the 1970s<sup>759</sup>.

In traditional Chinese villages, ancestral halls and temples are more than just religious establishments where prayers and offerings are made. These ritual activities also serve to strengthen feelings of social solidarity among villagers. In a single-surname settlement, honouring remote ancestors from whom the whole village was descended from sends out a strong statement of cohesion. In other multi-lineage communities like villages in South Lantau, worshipping a common deity provides the vital social binding force, in particular, for an area long beset by typhoons, piracy and banditry, local people pray for safety through collective rituals and celebratory activities. These activities are interwoven with social history and local interests. A place of worship does not materialize as a full-blown temple on day one. Many temples in South Lantau have undergone a natural development process from small to large or declined from prosperity. Therefore, an understanding of these local temples will help us know more about the social lives and history of the entire South Lantau.

The rich and diverse sea and land-based beliefs also cite the local characteristics as a coastal community. Their historical and cultural significance lies in their close connection with local lives and customs.

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<sup>758</sup> Watson, James L., 1985, 'Standardizing the Gods: The Promotion of T'ien Hou Along the South China Coast, 960- 1960' in David Johnson, Andrew J. Nathan and Evelyn S. Rawski (ed.) *Popular Culture in Late Imperial China*, p.299-304.

<sup>759</sup> 梁炳華編，2007年，頁113-114。

## 8.2.2 Sea God Belief

### *8.2.2.1 Prehistoric Period*

Most of the ancient rock carvings in the territory are sea-facing. One example is the Shek Pik rock carving which is also a declared monument. The exact meaning of the geometric patterns carved on these rocks has been lost but Siu Kwok Kin suspects early inhabitants used it to deter some mythical sea creatures 3,000 years ago<sup>760</sup>. If Siu's speculation is correct, the ancient rock carving is probably the earliest physical remains of Sea God beliefs in Hong Kong. Sea deities in later historical stages are more often represented in human likenesses and known to their devotees by names.

### *8.2.2.2 Tin Hau*

Tin Hau, also known as 'Mazu', 'Ah Ma' or 'Tianhou Shengmu', is one of the most popular deities of southeast China. It is believed that she was born into a seafarer's family surnamed Lin on Meizhou Island in Putian, Fujian, during the Northern Song dynasty (960-1127). She never cried in childhood, so her parents named the baby Mo Niang. Like many other Chinese deities, Tin Hau is a deified mortal and she was said to have performed miracles even as a girl. She was credited with supernatural power to predict weather changes and helped many fishermen escape danger. One of the most famous stories about Tin Hau says that she once rescued her family's junk from a storm by pulling the boat safely back to land in a dream<sup>761</sup>. Tin Hau died before she reached the age of 30 but people claimed to keep seeing her at sea saving fishermen in difficulties. Therefore, fishermen on Meizhou Island built and dedicated a temple to her. Tin Hau's fame increased steadily afterwards. Cheng Ho, the admiral who commanded Ming's seven ocean expeditions is said to have prayed to Tin Hau for aid. From the Song dynasty onwards, Tin Hau received imperial recognition and was given honorific titles including 'Furen' (Lady) and 'Fei' (Royal Concubine) in the Song dynasty, 'Tianfei' (Heavenly Consort) in the Yuan dynasty (1271-1368), and finally 'Tin Hau' (Empress of Heaven) in the 23rd year of the Kangxi reign (1684) of the Qing dynasty.

Located at the Pearl River estuary, Hong Kong has always been the hub of maritime traffic and temples of Tin Hau were among the first built in the region. Tin Hau Temple at Joss House Bay in Sai Kung was built in the Southern Song dynasty (1127-1279) and is the oldest temple in Hong Kong<sup>762</sup>. There are more than 100 Tin Hau temples in Hong Kong, locating on Hong Kong Island, Kowloon, the New Territories and the outlying islands. Most of them were rebuilt after the Great Evacuation Order was lifted in the Qing dynasty. Statues of Thousand-Miles Eye and Favourable-Wind Ears, a pair of guardian gods converted by Tin Hau, are often seen in the temples. Every year, on Tin Hau's birthday, the communities in different districts of Hong Kong would hold temple fairs and celebration festivities. Those of the most well-known are at Joss House Bay and High Island in Sai Kung, Shap Pat Heung in Yuen Long, and on Po Toi Island.

At present, the four villages of Pui O, Cheung Sha, Tong Fuk and Shui Hau in South Lantau still have places to worship Tin Hau. Among them, the Tin Hau Temple in Pui O is the largest, followed by Tong Fuk and Shui Hau, and only a small Tin Hau altar is worshipped at Cheung

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<sup>760</sup> 蕭國健，2019年，頁250。

<sup>761</sup> Watson, James L., 1985, p.292-324.

<sup>762</sup> Jen Yu-Wen, 1965, 'The Southern Sung Stone-engraving at North Fu-T'ang', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.5, p. 65-68.



Sha. Although the research team had no findings on temples related to the worship of Tin Hau in Shek Pik Heung, a bronze bell with the inscription “offering to Tin Hau Deity, in 1765” was found in the Hung Hau Temple, which has been moved to Shek Pik San Tsuen in Tsuen Wan. It is inferred that there may have been worshipping activities related to Tin Hau in Shek Pik Heung in the old days, but further investigation is needed for justification.

Tin Hau’s birthday is celebrated in Pui O Tin Hau Temple and it is one of the very few elaborated ritual celebrations in the region. The Hakka unicorn dance performed during the festival is a local tradition. According to interviewees, Hakka unicorn dance has 70-year history in Pui O and the current dance troupe is the second generation. Hakka people consider Chinese unicorn an auspicious creature which chases away evil and brings good luck. Therefore, unicorn dance is performed in all festive occasions. The unicorn in Pui O is different from the unicorns elsewhere. It is mainly decorated in red and most of the edges are round. Hakka unicorn dancers have many rules to observe. For example, they bow before going into a temple. If they come up to a rock, or see a stair, they ‘bite’ them in order to cleanse them. They go inside the temple only when they are ritually clean. Most temples have a pair of couplets, the dancers clean them by ‘biting’ the couplet as well. Inside the temple, the unicorn ‘passes through the hall’, meaning it circulates the building and cleans the floor. The dancers have to make sure their feet do not leave the ground as a way to show respect to the deities. For the same reason, the unicorn leaves the temple by walking backwards. At present, the dancing team is taught by Hakka masters hired from Cheung Chau, the unicorns are constructed outside the village.



Plate 8.1: Pui O Tin Hau Temple, photo taken by the research team in 2021.





Plate 8.2: Pui O Hakka unicorn dance troupe in front of Tin Hau Temple, photo taken by the research team in 2021.



Plate 8.3: Hakka unicorn figures used by the dance troupe, photo taken by the research team in 2021.

### 8.2.2.3 Hung Shing

Hung Shing (Hong Sheng) is the god of the South Sea. He is also known as the *Hung Shing Tai Wong*, *Mau Chau Tai Wong* or *Pa Kong Tai Wong*<sup>763</sup>. Nanhai Shenmiao (Temple for God of South Sea) in Guangzhou, which was founded in the Sui dynasty, used to be the official site for venerating the Sea God. Hung Shing is a sea patron of the fishermen and sea-traders, and his devotees worship him for protection from storms. Since the Tang dynasty, royal courts repeatedly conferred Hung Shing with spiritual titles. He was first named *Kwong Lee Wong*, which reflects his power in giving wealth, in the Tang dynasty. The Song emperor added Hung Shing to the name and from then on, '*Nam Hoi Hung Shing Kwong Lee Wong*' became the official title of the South Sea God.

In the past, there were temples dedicated to Hung Shing in Pui O, Tong Fuk and Shek Pik Heung. Among them, the Hung Shing Temple in Pui O was estimated to have been abandoned in the 1960s, while the Hung Shing Temple in Shek Pik Heung was merged with another local temple, Hau Wong Temple, into Hung Hau Temple and relocated to Tsuen Wan and Tai Long Wan in the 1960s. The original site of the Hung Shing Temple was abandoned, but the Hung Hau Temple in Tai Long Wan is still in operation. The Hung Shing Temple in Tong Fuk has been operating at the original site since its establishment. Before the Second World War, there was an annual ceremony in Hung Shing Temple on the 13<sup>th</sup> day of the first lunar month where the Hung Shing statue was brought around on a sedan chair, but these no longer exist. Villagers today are not certain if there are still rituals performed in the temple. Further investigation will be necessary.

Tai Sui, Lung Mo, Wenchang and Lady Golden Flower are commonly seen in Hung Shing temples as secondary deities. However, there are two rare deities enshrined at Tong Fuk Hung Shing Temple, namely the Yu Tau Tai Wong (King of Fish Head) and Shui Ching Gong Tai Wong (King of Crystal Palace). Yu Tau Tai Wong is only found in four temples on Lantau Island. Besides Tong Fuk, it is also venerated at Sha Lo Wan Pa Kong Tai Wong Temple, Tai O Shek Chai Po Hung Shing Temple and Tai O Kwan Tai Temple<sup>764</sup>. Shui Ching Gong Tai Wong, which is represented by a triangular-shaped stone, is only found in Tong Fuk. It is said that the stone was an artefact from the now demolished old Hung Shing Temple<sup>765</sup>. Crystal Palace is the dwelling of the Dragon King in Chinese mythology. Devotees worship him for the blessing of sea safety and abundant catches.

### 8.2.2.4 Others

It is worth mentioning that there is a boat-shaped altar in Ham Tin Kau Tsuen, which also enshrines folk gods such as Tai Wong Yeh, Dragon God, etc. The statues and gods were placed by boat people according to interviews with villagers in Pui O. They changed their beliefs and customs because they settled ashore and no longer retained the sea-based ritual and practise, so they decided to place the statues and tablets in the altar on the shore. Meanwhile they need to worship the land-based deity to ensure their safety on land. The phenomenon of sea-based and land-based gods coexisting on the same altar reflects the characteristics of the coastal community.

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<sup>763</sup> 周樹佳，2009年，頁236-237。

<sup>764</sup> 周樹佳，2009年，頁261。

<sup>765</sup> 周樹佳，2009年，頁208。





Plate 8.4: Hung Hau Temple at Tai Long Wan, photo taken by the research team in 2021.



Plate 8.5: Hung Shing Statue (left), and Shui Ching Gong Tai Wong Statue (right), Hung Shing Temple in Tong Fuk, photo taken by the research team in 2021.

### *8.2.3 Land-based Belief*

#### *8.2.3.1 Hau Wong, Kwan Tai and Che Kung*

Hau Wong, Kwan Tai and Che Kung were loyal and courageous generals before their deification. Since the three generals are not Sea Gods, they are more often venerated by land-dwelling farmers. There are temples in Pui O, Tong Fuk and Shek Pik dedicated to these three generals. In Tai Long Wan's Hung Hau Temple, Hung Shing and Hau Wang are enshrined on the temple altar in parallel, which is not only uncommon in Hong Kong but in fact demonstrates the combination of land-based and sea-based beliefs of coastal communities in South Lantau. Hau Wang and Che Kung have a special bond with Lantau Island. Hau Wang refers to Marquis Yang Liangjie and Che Kung was his subordinate marshal. The two fled with the last Emperors who took refuge on Lantau on the last days of the Southern Song dynasty. Chow Shu Kai found that a large proportion of the 13 Hau Wong temples in Hong Kong are located on Lantau Island, in western New Territories or in the western part of Bao'an County. This geographic distribution matches with the path taken by the retreating Song army<sup>766</sup>. The three generals are said to ward off evil and forestall calamities for their devotees. Their veneration in South Lantau is probably related to the recurrent epidemics that took place in the area.

#### *8.2.3.2 Earth God*

Village protective spirits are commonly referred to as Pak Kung, Tai Wong Yeh or simply the earth god. They are the presiding deity for the intimate affairs of the locality that provide good health for humans and animals and act as the arbiter of disputes. Earth gods guard all important places in South Lantau village such as the wells and especially every village entrance. In South Lantau, earth god shrine is usually an open-air structure on which a rock representing the deity rests. Unlike temple gods, earth gods are seldom represented in human forms. But that does not mean villagers do not take the deity seriously. When Shek Pik was struck by epidemic in early 20<sup>th</sup> century, one of the first things villagers did was to offer incenses daily at the earth god shrines around the village. In Cheung Sha Sheung Tsuen, local people pay homage to their village Pak Kung on the last day and first day of the Lunar calendar. Though many clansmen have moved away or migrated overseas, a lot of them return to participate in the ritual and express their gratitude to the deity. Similar practice is found in Shui Hau as well. The research team suspects that this practice is probably due to the fact that the two villages did not have any temple of considerable scale.

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<sup>766</sup> 周樹佳：《香港民間風土記憶肆》。（香港：天地圖書，2014年），頁73。

## 8.2.4 Foreign Beliefs

### *8.2.4.1 Christianity*

Catholic churches present themselves in Lantau at the turn of the 20th century when warlords plagued mainland China. By that time, there was already a Catholic Mission in Tai O. In 1923, a group of Shek Pik villagers who lost faith in their local deities and ancestors visited the church in Tai O and declared their wish to convert to Christianity. There was also a chapel in Shek Pik Wai. It was recorded that an old widow lady left her ancestral house to the Catholic Mission after her death and the house was renovated as a chapel by the Roman Catholic Bishop of Hong Kong in 1932<sup>767</sup>. The chapel had fallen into rack after the abandonment of the old village before World War II. Many Shek Pik residents have moved to Tsuen Wan and Tai Long Wan. Some of them may have heard of the chapel. The research team is convinced that this oral history is worth recording.

Overseas Protestant missionaries have also contributed a lot to the development of South Lantau. When warlords plagued mainland China in the 1920s, the Protestant missionaries in Guangdong turned to set up summer camp in Yi Tung Shan. Although the religious groups to which these missionaries belonged had established churches or offices elsewhere in Hong Kong before the 1950s, they still maintained good relations with the South Lantau region and continuously contributed to entities such as schools in Mui Wo, local village libraries, former Tung Wan School at Shek Pik, and prisoners' welfare fund at Chi Ma Wan and Tong Fuk.

## 8.2.5 Folk Practice

### *8.2.5.1 Fung Shui and Its Related Ritual*

Fung Shui is a widespread Chinese belief that a person's life can be influenced for good or ill by the orientation of the place where he or she lives. An ideal site is usually situated on high ground, facing water and protected by encircling hills. The location of most South Lantau villages follows geomantic guidelines. In particular, people believe there is a strong connection traced between ancestral graves in good geomantic locations and the continuing flourishing of the family in the present generation and after. This is reflected in the many urn graves seen in the villages. It is the traditional custom in New Territories to practice the second burial<sup>768</sup>. The deceased is first buried in a coffin on the hillside for a number of years. After that the grave would be opened and the remains exhumed and cleaned by an expert who arranged them in proper order inside a burial urn (pottery vessel as grave repository). The urn would then be placed in a pre-determined fung shui spot. If the grave confers good fortune to the descendants, a permanent, horseshoe-shaped grave will be built. Or if something bad happens, the family would blame the site for poor Fung Shui and choose another place to bury the urn. Under the same thinking, if the natural features of a place are disturbed, there is a great geomantic concern as the change may affect the fortune of the residents and be potentially hazardous to them. In the past, some villages in South Lantau, such as Shek Pik and Sha Lo Wan, fought over Fung Shui<sup>769</sup>.

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<sup>767</sup> Hayes, James W., 1996, p. 52.

<sup>768</sup> Hayes, James W., 1992, 'Ancestral graves and the popular culture of China, some examples from Hong Kong's New Territories', *International Association of Orientalist Librarians, Bulletin*, Vol.39, p. 10-21.

<sup>769</sup> Hayes, James W., 1974, 'The Hong Kong Region: Its Place in Traditional Chinese Historiography and Principal Events since the Establishment of Hsin-An County in 1573', *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol.14, p. 108-135.



Tun Fu is usually performed to appease the offended deities when the landscape is disturbed by a construction project. Records show Tun Fu ceremonies were frequently performed in South Lantau<sup>770</sup>. In the 1920s, someone in Tong Fuk cut stone at a particular spot in order to build a house and it caused several unexpected deaths in the village. Ten years later deaths occurred in Shui Hau as one of the villagers constructed a cowshed in front of his house. When South Lantau Road reached Tong Fuk in 1958, villagers claimed that the engineering work upset the local Fung Shui and as a remedy, the government paid for a Tun Fu ritual. The ceremony caused considerable inconvenience to the villagers as they had to observe a vegetarian diet for one week and no one was allowed to enter or leave the village during the course of the three-day ritual. The Taoist priest placed various earth pots around the village. Each pot contained five bamboo sticks bearing magical inscription and they were dipped in chicken blood before being inserted into the pots. On the conclusion of the works, the priest visited all the pots in turn and burnt the bamboo charms.

Since geomancy dictated their siting, ancestral graves, urn graves, earth god shrines and Tun Fu scattered around South Lantau. The villagers interviewed also made it clear that they do not want outsiders coming to rituals at these sites as they worried visitors may affect local Fung Shui or offend local spirits. For example, at Cheung Sha Sheung Tsuen, Western residents are never invited to pay homage to the village Pak Kung even if they wanted to because the rite is considered exclusive to Hakka people.

#### 8.2.5.2 *Da Jiao*

Da Jiao is a specialist Taoist ceremony performed to turn away evil and restore peace for the entire population of a participating community<sup>771</sup>. It is believed that over time harmful influences build up in an area, resulting in disputes and illness. Da Jiao is thus performed routinely at a fixed interval to cleanse and restore spiritual balance and harmony. Taoist priests and secular Taoist practitioners called *nam mo lo* are hired to write protective charms to invite local deities whose portable images circle the community in a parade and bless its population. The priests then repent to Jade Emperor and other major gods on behalf of the community. Finally, offerings are made to avert calamities and enlist the protection from the gods. Da Jiao is a costly ceremony.

As a way to protect the village from the raging epidemic, villagers in Shek Pik had increased the frequency of Da Jiao from the usual ten-yearly cycle to a five and eventually to a two-and-a-half-yearly cycle. On Lantau Island, Da Jiao used to take place at Tai O, Tung Chung, Sha Lo Wan, and Shek Pik<sup>772</sup> but in all cases, they had ceased by the 1920s.

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<sup>770</sup> Hayes, James W., 1983a, p. 156-164.

<sup>771</sup> 蔡志祥：《酬神與超幽下卷》。（香港：中華書局，2019年），頁11。

<sup>772</sup> 施志明：《本土論俗：新界華人傳統風俗》。（香港：中華書局，2016年），頁253。

### 8.2.6 Opportunities and Threat

Unlike western churches which are assembly places for worshippers, Chinese temples are first and foremost the residences of deities. Consequently, traditional temples are often located on the best Fung Shui sites in the vicinity. Especially, temples dedicated to Sea God and Sea Goddesses have to stand next to water so that the deities can come swiftly to the rescue of distressed fishermen. Temples in Hong Kong, such as those in Causeway Bay, Yau Ma Tei and Aberdeen, used to be sea-facing. But they are now surrounded by skyscrapers and are far removed from the shoreline due to land reclamation programmes. Temples in South Lantau are some of the few sea deity temples that retained their original sea-oriented setting. These temples, if equipped with appropriate explanations and interpretations, will help the public understand the development of the Sea God belief in the entire South Lantau region.

The above analysis also shows that folk beliefs and practices can be ephemera. Ways of life are changing in order to cope with daily needs and a shrine may be abandoned due to loss of efficacy of the residing deity. Temples are expensive buildings. Villages lacking funds tend to wait until something is seriously wrong before they try to save the building though it is often too late by that time. However, there are also opportunities for abandoned temples to be put to good use. For example, starting from the public's interest, these temples may be revitalized into new public activity spaces, or restored as described in the previous paragraph, with explanations and interpretations, to become public information centre for the public to learn about the Sea God belief in the South Lantau region.

Mass emigration to the cities has further weakened the rural tradition at some villages. Such decline and fall can weaken the social vitality and affect the passing of the stories and legends of the village. One of the examples discovered by the research team is the misidentification of deities. The statues of Hung Shing and Hau Wong are enshrined in both Hung Hau Temples in Tsuen Wan and Tai Long Wan. Che Kung should be worshipped subordinated to Hau Wong, and the biggest feature of Che Kung is that he holds an axe. However, the research team found that in the two temples, the statues of Che Kung were placed in the Earth God Shrine and in the shrines related to business and wealth (see Plate 8.6) respectively, which were believed to be mistaken as the God of Wealth and Earth God. Thus, there is a need to conduct a comprehensive survey of the local temple deities. At the same time, some Sea God in the South Lantau are unique to the region, such as the Yu Tau Tai Wong (King of Fish Head) and Shui Ching Gong Tai Wong (King of Crystal Palace) in the Hung Shing Temple of Tong Fuk. In addition, Hung Shing and Hau Wang are enshrined on the temple altar in parallel in Tai Long Wan's Hung Hau Temple, which is not only uncommon in Hong Kong but in fact demonstrates the combination of land-based and sea-based beliefs of coastal communities in South Lantau. Both the aforementioned characteristics have the value of further research and external promotion.

In addition to the misidentification of the gods, emigration of the local villagers from the South Lantau area has also led to the loss of traditional customs. The research team found that some of the local traditional rituals and deity activities, such as the Da Jiao in Shek Pik and Tong Fuk, and the Hung Shing Festival in Tong Fuk, have been lost. Though some traditional ceremonies are still well inherited, such as the ceremony of rewarding the gods in Cheung Sha Sheung Tsuen, or the *mei nga* ritual at Shui Hau etc., the public may not be welcome to visit or participate in it. However, the public can still choose to visit the Tin Hau Festival at Pui O, especially for its specially highlighted Hakka unicorn dance. There are separate teams of dancers in Pui O Lo Wai Tsuen and Pui O San Wai Tsuen. With different masters to teach

members martial arts and the dance, there are slight differences when the masters are not from exactly the same branch of martial arts. The team members may not be limited to the residents of Pui O, so there is potential for further promotion of this traditional social practice.

The research team believes that the biggest opportunity and challenge facing the preservation of South Lantau's folk beliefs and practices lies on the promotion of mutual cultural exchange and an appreciation of local tradition.



Plate 8.6: Che Kung enshrined in Hung Hau Temples has been mistaken as the Earth God (left) and God of Wealth (right)



8.2.7 List of Cultural Heritage Resources

Item no.	Name	Year of Construction
Sea God Belief (Prehistoric Period)		
SP-02-AS4	Rock Carving at Shek Pik	Bronze Age
Sea God Belief (Tin Hau)		
PO-10-HB21	Tin Hau Temple	Before 1799
CS-02-PA8	Tin Hau Shrine	Unidentified
TF-03-PA8	Tin Hau Temple	Refurbished in 1992
SH-00-PA1	Tin Hau Temple	1960s
Sea God Belief (Hung Shing)		
PO-11-HB22	Hung Shing Temple	Rebuilt in 1800
TF-02-HB6	Hung Shing Temple	1802
SP-02-HB12	Hung Shing Temple	Unidentified
SP-03-HB14	Hung Hau Temple	1959
Sea God Belief (Other)		
PO-10-PA18	Tai Wong Yeh Temple	18 <sup>th</sup> century

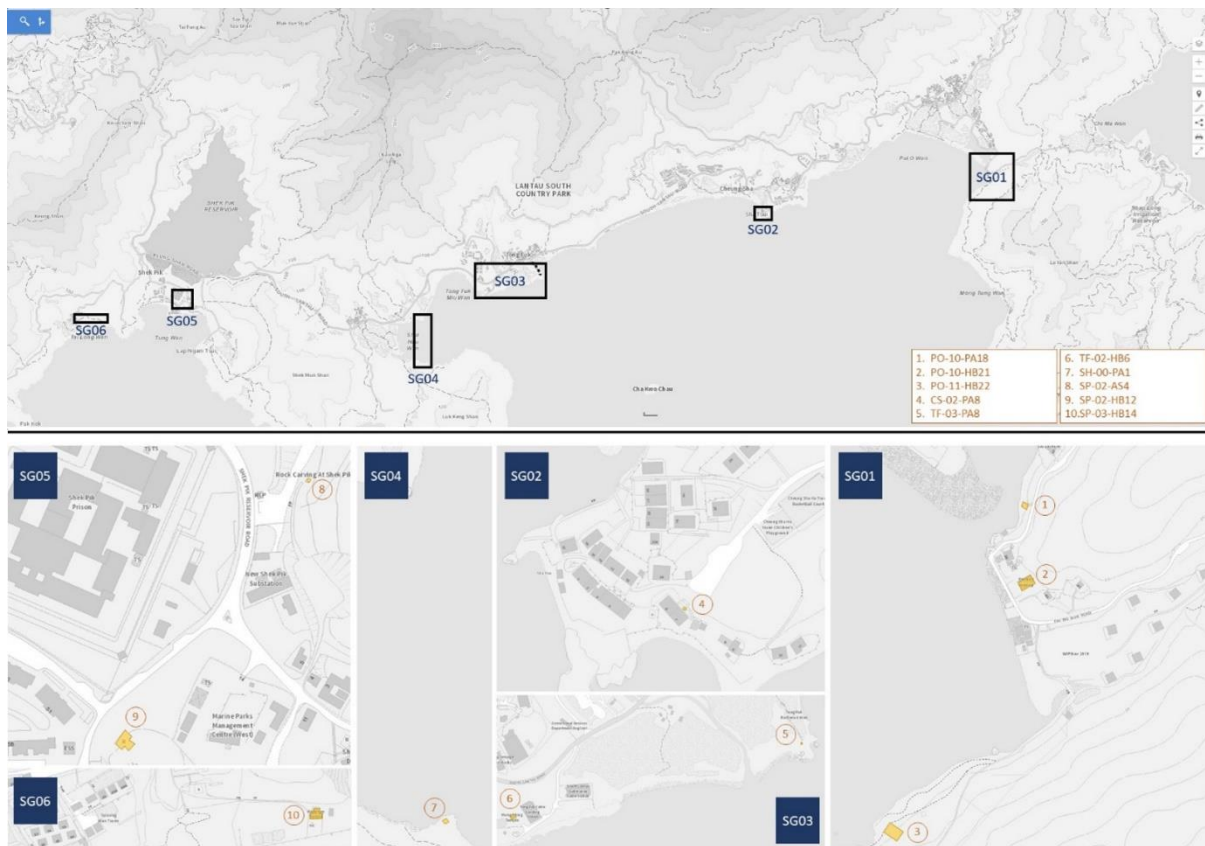


Plate 8.7: Location map of cultural heritage resources of Sea God Belief

Item no.	Name	Year of Construction
Land-based Belief (Hau Wong, Kwan Tai and Che Kung)		
PO-02-PA5	Kwan Tai Shrine	Unidentified
TF-01-PA1	Kwan Tai Shrine	Refurbished in 1983
SP-03-HB14	Hung Hau Temple	1959
Land-based Belief (Earth God)		
PO-02-PA4	Earth God Shrine	Unidentified
PO-04-PA6	Earth God Shrine	Unidentified
PO-04-PA7	Earth God Shrine	Unidentified
PO-04-PA8	Earth God Shrine	Unidentified
PO-05-PA9	Earth God Shrine	Unidentified
PO-06-PA10	Shrine for the God of Wing On Bridge	Unidentified
PO-07-PA13	Earth God Shrine	Unidentified
PO-08-PA14	Earth God Shrine	Unidentified
PO-08-PA15	Earth God Shrine	Unidentified
CS-01-PA2	Earth God Shrine	Unidentified
CS-01-PA3	Earth God Shrine	Unidentified
CS-01-PA4	Earth God Shrine	Unidentified
CS-01-PA5	Earth God Shrine	Unidentified
CS-02-PA6	Earth God Shrine	Unidentified
CS-02-PA7	Earth God Shrine	Unidentified
TF-01-PA2	Earth God Shrine	Unidentified
TF-01-PA3	Earth God Shrine	Unidentified
TF-01-PA4	Earth God Shrine, Old Trees and the Ruins of Rubble Walls	Unidentified
TF-01-PA5	Earth God Shrine	Unidentified
SH-01-PA2	A Pair of Boundary Stones	Unidentified
SH-01-PA3	Tai Wong Yeh Shrine	Unidentified
SH-01-PA5	Earth God Shrine	Unidentified

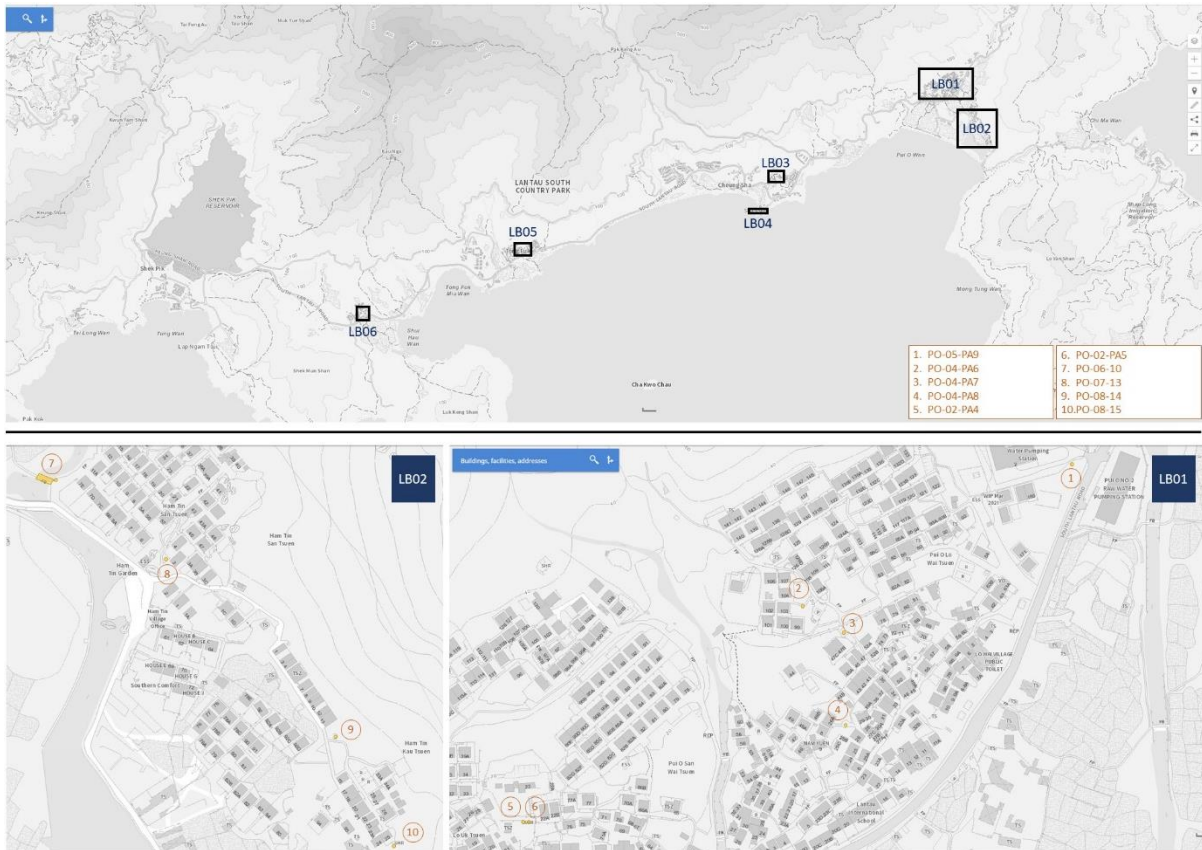


Plate 8.8: Location map of cultural heritage resources of Land-based Belief (1)

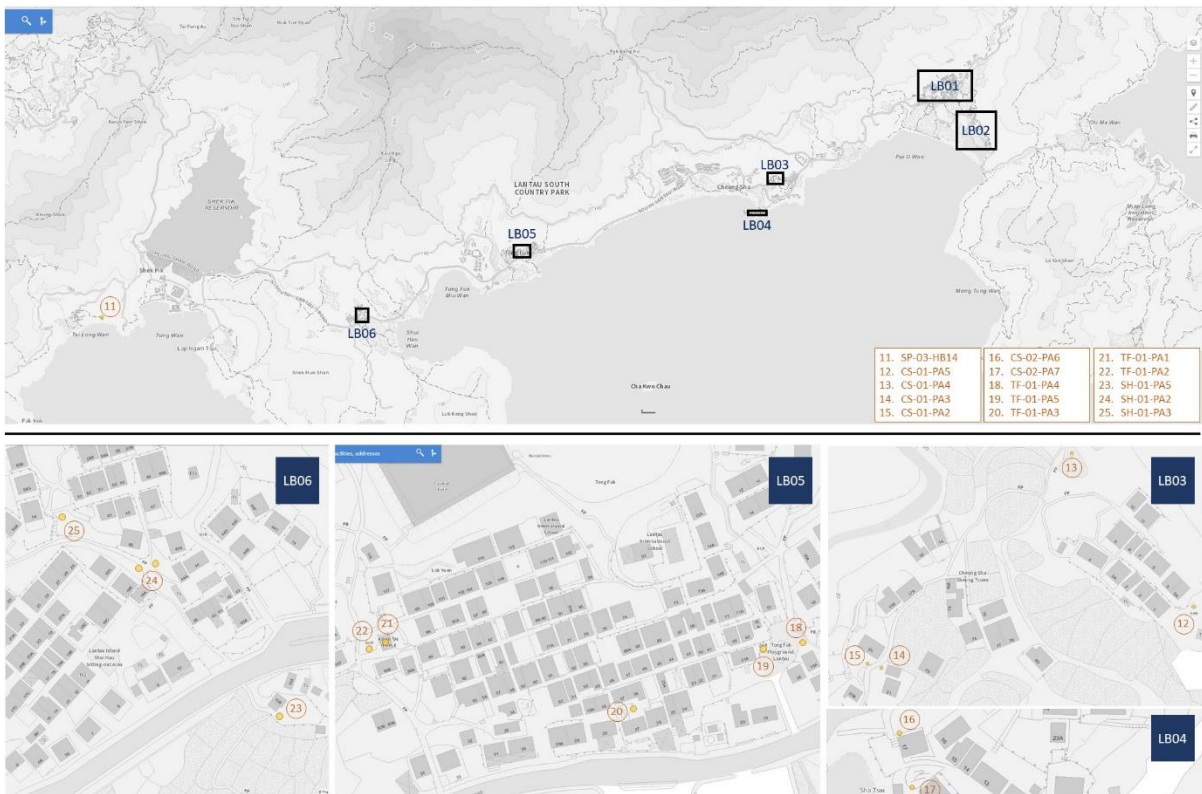


Plate 8.9: Location map of cultural heritage resources of Land-based Belief (2)



## **8.3 Traditional Industries**

### 8.3.1 Overview

Prior to the development of tourism, villagers in South Lantau mainly made a living on farming and fishing. As villages in South Lantau were mostly located at the foot of the mountains and facing the coast near a river mouth, fresh water was abundant, favorable for farming. A significant example of such can be seen from the name of Ham Tin, with “Tin” meaning fields. Moreover, as the villages are located along the coast, maritime resources for fishing are also abundant.

Most families grew paddy rice (two crops a year), sweet potatoes, vegetables, taros, spring onions and chilli, as well as spring onions in winters. From the 1960s to the 1970s, pineapples were widely grown in different villages. It is worth to note that most villages sold their locally grown rice to Cheung Chau in exchange for rice of lower quality in greater amount. According to James Hayes’s study in the 1950s, villagers in Tong Fuk used to grow sugar cane and produce sugar a few generations ago. By the 1950s, villagers no longer did so. Basically, after reserving for consumption and worship, all the products were sold to Cheung Chau or to boat people in exchange for seafood. There was a market in Pui O for selling agricultural products in the 1960s. As farming activities were heavily influenced by soil, water and weather conditions, villagers often worshipped earth-god at shrines and the bridge god to pray for his protection from flooding.

Meanwhile, fishing were chores performed mainly by males. Many families had their own sampans; otherwise, sampans were shared by a few families. In different seasons and times, they set up net traps near the coast and caught shrimps, cuttlefish and pomfrets etc. There were two ways of inshore stake net fishing practices, which were commonly known as “*gut tsang*” and “*au yue*” by the locals of Cheung Sha. Similar to agricultural products, fish were mostly sold to boat people from Cheung Chau. It is worth to note the shrimp business was so large that the Cheung Chau shrimp dealers set up depots in Tong Fuk. After buying shrimps from the villagers, they beat the shrimp into paste and dispatched them to Cheung Chau regularly for fermentation and drying. Female villagers of Shui Hau also dug clams and gathered shellfish and oysters along the coast. As good weather is of great importance for fishing, villagers worshipped Sea God like Tin Hau and Hung Shing to pray for safety and abundance of harvest.

It is worth noting that, the above-mentioned characteristics of farming and fisheries in coastal communities are also reflected in local food dishes, such as ‘*Lai Wok Pin*’, a traditional culinary practice among villages in South Lantau, has been made with soup made of freshly caught seafood, served with rice noodles (poured on the edge of the wok). Although the research team has no findings on whether any villager in the South Lantau area is still cooking the dishes today, we found that there are similar dishes in Kuk Po, Sha Tau Kok. According to local villagers, because the cooking method of *Lai Wok Pin* is simple, and fish and shellfish are seasonal products, so they usually eat *Lai Wok Pin* as their staple food during the busy spring farming season.

In addition to fishery and agricultural industries, local villagers also made good use of natural resources in different areas or operated different types of side businesses. For example, many families reared buffaloes as draft animal, pigs, chicken and ducks. Some villagers also gathered firewood, grass, herbs and teas (for making Hakka tea, such as “*tsz pool tin kwai (Begonia fimbriatipula)*”) from the mountain. Moreover, in the 1970s archaeologists have discovered a

number of ancient kilns along the coast of Lantau Island, with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. These sites are located in places like Tong Fuk, Pui O and Shek Pik. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.

Due to the construction of the Shek Pik Reservoir and South Lantau Road in the late 1950s, many farmlands were resumed, and irrigation water was redirected for reservoir catchment. Despite water pipes were installed, water was still in shortage for agriculture. In addition, the income of working in urban areas was much higher than fishing and farming so many villagers moved out. Since the 1960s, villagers also gave up farming and fishing for running tourist businesses.

The aforementioned traditional industries have basically been abandoned today, but some of their related old buildings or site and ruins were retained, such as the old site of stake net fishing, breakwater for protecting farmland from typhoons and severe floods, old grain-store for storing harvested crops, open stove for holding banquets etc. In addition, although the current agricultural activities in different villages of South Lantau have almost completely stopped, the research team found that there are still many relics related to agricultural activities in the wetland area. These wetlands are a result of the interactions between the environment and local communities and have witnessed the local historical and cultural development.

### 8.3.2 Opportunities and Threats

As villagers are no longer practicing farming or have moved to urban areas, the knowledge and skills have been lost. There are also no more convenient platforms for selling products. Some farmlands have been turned into other uses or even polluted, so they are no longer suitable for farming. With the aging of the community population, the previous labour-intensed fishery and agricultural production is also out of date. In addition, the main economic activities in the South Lantau region have shifted to tourism. The locals have no conditions in terms of human resources, industrial chain and supporting facilities to restore the rural traditional production as of the past.

However, since the aforementioned traditional industries have witnessed the development of the entire South Lantau region, and there are still many related cultural and historical resources in the area, the research team believes that these resources distributed in different locations can be used effectively by equipping with appropriate means of explanation and interpretation. These resources will become important educational materials helping the public understand the interaction and impact of the coastal communities and their surrounding natural resources in the entire South Lantau region. Abandoned old buildings (such as the old grain-store in Shui Hau) can also be put into good use and become an information center for the public to understand the history of traditional industries in South Lantau.

Different types of cultural habitats (such as wetlands and sandflats) in South Lantau have attracted the attention of many environmental groups in recent years, and these habitats are closely related to traditional industries of the area. For example, wetlands in different villages are mostly converted from agricultural land. The sandflat was a natural resource for the villagers who fished and gathered marine resources. Villagers managed the natural habitat carefully, and they would have traditional tools (*ci hau pa* and *lim*) to collect marine resources

in a more sustainable way. Therefore, the research team believes that the local area has the potential to combine the topics of traditional industries and ecological conservation for public education. For example, recently quite a number of organisations have attempted to conduct re-cultivation in rural areas and experiences have been accumulated. Some villagers in South Lantau still own farmlands. They may be contacted and share about their willingness in participating in small-scale re-cultivation or renting their lands for such a purpose. The rehabilitated farmland can be used as a demonstration site to display the past rural history, as well as the habitat for different species. Experienced farmers could be recruited. Moreover, the herbs for Hakka tea could be rediscovered on the mountains and the feasibility of the revitalisation of the Hakka tea as an intangible cultural heritage could be studied. Guided tours and workshops could be regularly hosted along with re-cultivation to introduce the past and present of agriculture in South Lantau. Regarding fishing, ecological education and tours might also include the commonly caught fish and shell, and also the traditional tools villagers used for collecting marine resources, to reinforce the understanding of the interdependent relations of the communities and the environment.

Local cuisines are also one of the potential cultural resources to be further developed in South Lantau, and the ingredients used in them are often local products which demonstrate the significance of coastal communities. In addition, given that the existing large-scale activities in South Lantau are mainly clans-based (such as ancestor worship) or villages-based (such as tail teeth), there is a lack of activities for the public to participate in except for the Pui O Tin Hau Festival. It is difficult to integrate old and new villagers under such circumstance. There is a wide range of topics for cuisines, such as *Lai Wok Pin*, *cha guo*, *zaap chi*, *Tea Begonia* etc., and different people can be involved under the topics, thus there is potential for further promotion.

In addition to agricultural and fishery industries, the lime kiln sites at Tong Fuk, Pui O and Shek Pik also have the potential to be developed into venues for public education to enable the public to understand the previous traditional industries in South Lantau before the establishment of different villages, the development of lime industry in Hong Kong, and the role and function of lime etc. However, as the research team had no findings on the latest status of these archaeological sites after the 1970s, although these sites are still listed as Sites of Archaeological Interest in Hong Kong identified by AMO, it is yet to be confirmed whether their latest status is suitable for public education. In addition, since these sites of lime kilns were discontinued in the Song dynasty (960-1279), and there are no other places in Hong Kong that still operate lime burning, it may be necessary to refer to the still operating lime kilns in other regions or modern lime burning techniques for reference.



### 8.3.3 List of Cultural Heritage Resources

Item no.	Name	Historical Background/ Significance
Agriculture		
PO-00-CL1	Pui O Wetland	Although the current agricultural activities in Pui O, Tong Fuk and Shui Hau have almost completely stopped, the research team found that there are still many relics related to agricultural activities in the wetland area. Even the extent of the current wetland is basically not much different from that of the former farmland. These wetlands are not a completely natural landscape, but instead a result of the interactions between the environment and local communities. The landscape has witnessed the local historical and cultural development.
TF-03-CL1	Tong Fuk Wetland	
SH-00-CL1	Shui Hau Wetland and Sandflat	
CS-02-HB6	Breakwater Donated by the Kadoorie Agricultural Aid Association (KAAA)	Every year during the summer months, typhoons brought severe floods to Cheung Sha, damaging buildings and paddy fields. KAAA helped villagers build a breakwater near the coastline in Cheung Sha Ha Tsuen in 1957. The stone embankment is 60 meters long and 2 meters high. It has a build-in drainage system and is still protecting Cheung Sha to this day.
SH-01-HB3	Old Grain-store	Some more resourceful farmers would build a hut to store their harvest which might sum up to several hundred catties.
Fisheries		
CS-00-PA1	Old Site of Stake Net Fishing	These parallel square holes drilled on rocks along the coast of Cheung Sha are relics of previous stake net fishing practices. Stake net is a net attached to wooden poles and is worked by a winch stationed in a hut on shore. When the fishermen manning the hut detected any catch, they would raise the net by turning the winch. This practice is known as 'au yue' locally.
SH-00-PA1	Tin Hau Temple	According to villagers of Shui Hau, the Tin Hau Temple was where they processed seafood purchased from the boat people.
SH-00-CL1	Shui Hau Wetland and Sandflat	The sandflat was a natural resource for the villagers who fished and gathered marine resources. Villagers managed the natural habitat carefully, and they would have traditional tools ( <i>ci hau pa</i> and <i>lim</i> ) to collect marine resources in a more sustainable way.

Item no.	Name	Historical Background/ Significance
<b>Other Cultural Heritage Resources related to Traditional Industries</b>		
PO-04-HB10	Open Stove	According to the old photos provided by interviewees, meals would be prepared and cooked in an open stove of the village when villagers held banquets. At present there is still an open stove made of bricks in Pui O Lo Wai Tsuen, but its style is slightly different from those in the old photos.
PO-00-AS1	Pui O Site of Archaeological Interest	Archaeologists have discovered a number of ancient kilns along the coast of Lantau Island (including Pui O), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.
TF-00-AS1	Tong Fuk Miu Wan Site of Archaeological Interest	
SP-00-AS1	Tung Wan Site of Archaeological Interest, Shek Pik	

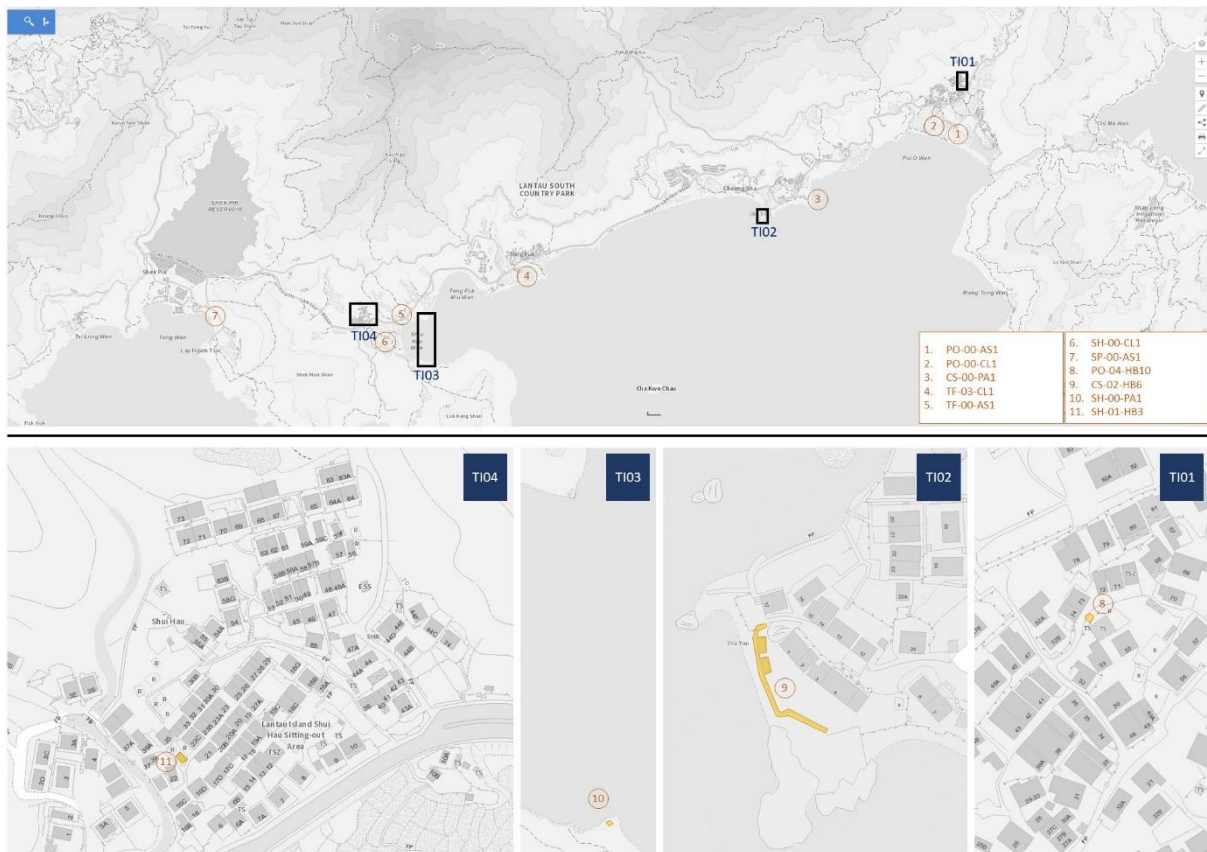


Plate 8.10: Location map of cultural heritage resources of traditional industries

## **8.4 Education**

### *8.4.1 Overview*

The research team found that there are at least 7 cultural heritage resources related to education in South Lantau. Although the number may be considered at the low side, it can completely outline the development process of rural education from private study halls to village schools, and then combined into “central schools” in the 1980s to 1990s. It is of great significance for the public to understand the early rural education model in Hong Kong.

Prior to the construction of South Lantau Road and Shek Pik Reservoir in the 1960s, South Lantau was not modernized and communities were still practicing farming. Education was in the form of private classes in ancestral halls of villages, and no clear class divisions can be found. Due to limited resources, not all villages had private classes. Prior to the 1950s, there were private classes in San Wai and Ham Tin in Pui O, Tong Fuk and Shek Pik. Many were taught by gentries within the clans and children from other villages were welcomed. However, as the road had not been constructed, some children may go to school on foot or by sampan. In farming seasons, some parents might not be willing to let their children go to school since it might take a long time.

Since the 1950s, with the South Lantau Road and Shek Pik Reservoir constructed, South Lantau has been gradually modernised. The government also began to develop education, and gradually introduced different school building and expansion schemes. By sharing the school-running costs jointly by the government and village organizations, school-running organizations were encouraged to run village schools to meet the rapidly increasing learning needs of school-age children. With the land donated by villagers and funding from villages and the government, schools in Pui O, Cheung Sha, Tong Fuk, Shui Hau and Tai Long Wan were built in the 1950s. Facilities included several classrooms, toilets and staff rooms. The playground at Bui O School was only built in the 1960s. There were morning and afternoon classes. With few students, classes were not divided by age. Teachers were recruited by the government. Many of them came from urban areas and had to rent a place in South Lantau. After South Lantau Road was constructed, many children in remote areas went to school by bus. Children of boat people also went to school nearby. It is also worth noting that the school for children of the staff of the Tong Fuk Prison also hosted some children from the village. Moreover, students and teachers at Bui O School helped in community improvements such as planting trees along the South Lantau Road in the 1980s. As seen from the above, the government and the villagers placed more importance on education when they raised fund and donated land for the construction of schools. Schools were regarded as a public asset shared by neighbouring communities and were also contributing to the communities in turn.

However, if children in South Lantau wanted to go to a secondary school, they would have to commute to Cheung Chau or urban areas. In 1963, villagers suggested to build a private secondary school in Pui O but the plan was never realised. In 1977, the first subsidised school, Buddhist Fat Ho Memorial College, was built in Tai O. In 1982, the New Territories Heung Yee Kuk Southern District Secondary School was built in Mui Wo. There has not been any secondary school in our study area.



There was a proposal on rural education in the white paper on education in the 1970s. It planned to merge village schools that were scattered in various villages in an area in which the number of students was not as expected, in order to facilitate the concentration of resources and make the system of village schools (such as syballus, class division, teachers, etc.) on par with urban schools. The combined schools were collectively referred to as "Central Schools", and the first central primary school in the New Territories at that time opened in Sai Kung in 1984. Since the total number of students in the five rural schools in Pui O, Shap Long, Cheung Sha, Tong Fuk and Shui Hau in South Lantau at that time was only more than 30 in the late 1980s, the government once proposed to set up a central primary school in Pui O. Parents in the district responded enthusiastically to this but were discouraged from using only the old school building in Pui O rather than building a new one. This also led the Bui O School to begin raising funds on its own to build a new school building in 1993, and began to implement a full-time system in September 1998.

As farming declined, many villagers moved to urban areas and many schools were closed in the 1990s. As South Lantau developed its tourism and more Westerners moved in, with a growing demand, the Lantau International School opened in 1995 and used the former campus of schools in Cheung Sha and Tong Fuk. In the 2000s, over half of the students at Bui O School were from non-Chinese families who moved to Lantau from the Philippines, Pakistan, Indonesia, Europe and so on.

In addition to the village schools in the area, other school-running institutions also contributed a lot to the educational development of South Lantau. The boys' hostel and its affiliated school of the former Tung Wan Mok Law Shui Wah School were established in 1965, by renovating the former engineers' quarters for constructing the Shek Pik Reservoir in Tung Wan. It was officially registered as a fully subsidized special primary school under the Education Department in 1975, until the school site was finally handed over to the Hong Kong government in 2021.

#### 8.4.2 Opportunities and Threats

Except from Bui O School, many former schools or ancestral halls have been changed into uses other than education. The community of students have also changed – they used to be from villages and clans but students nowadays were mainly non-Chinese. Many indigenous villagers have also moved to urban areas and their children will not go back to schools on Lantau Island.

Although there have been great changes and the educational scenario can hardly be reconstructed today, there are still many related cultural and historical resources in the area. The research team believes that these resources distributed in different locations can be used effectively by equipping with appropriate means of explanation and interpretation. These resources will become important materials helping the public understand the early rural education model in Hong Kong.

It is worth noting that sites on unleased and unallocated government land with possible potential would be opened for non-governmental organisations (NGOs) to apply for short-term tenancies, and the Government announced that \$1 billion was earmarked in 2018-19 Budget to provide NGOs with financial and technical support to make such vacant sites/school premises on government land fit for a variety of short-term community, institutional, or other non-profit making uses. The Former Tung Wan Mok Law Shui Wah School is one of the sites available for lease (Lands Office No. DLOIs 253#)<sup>773</sup>. Although the built condition of the school needs to be further investigated, the research team believes that in line with the above-mentioned government funding scheme, the school building has the potential to be refurbished and become an information center for the public to understand the development of education in South Lantau.

Meanwhile, since most village schools remained in operation until the late 1980s, old students should still have some memory of school life at the time, and it was relatively easy to raise items related to old school life. The research team believes that it is feasible to contact more alumni from the schools through villagers who studied in local schools and conduct interview with them to reconstruct their experiences and the history of the communities. Further networks of commuting students to Cheung Chau can also be traced by collaborating with schools on Cheung Chau.

Campuses as a community asset can also be used as collaborative and educational spaces. In view that the old school buildings or sites of some village schools are currently operated by different groups (for example, the Old Bui O Public School is still classrooms of the school, the campus of Old Cheung Sha School and Former Tong Fuk School are rented by Lantau International School, School of Cheung and Hall of Four Virtues is still the local ancestral hall, and the old site of the Shui Hau School is now the Chans Ancestral Hall), they are in good condition and have the potential to host different types of public events in the short term. The research team sees the possibility of working with the operators of these buildings in the future. When they are not in use in the summer, or during other time convenient for opening to the public, temporary exhibitions of local history and workshops can be hosted in the classrooms where visitors may experience how people used to attend lessons in a rural setting.

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<sup>773</sup> Lands Department, 'Short Term Tenancy', Date of Visit: 18 Nov 2021. <https://www.landso.gov.hk/en/land-mgt-enforce/short-term-tenancy.html>

#### 8.4.3 List of Cultural Heritage Resources

Item no.	Name	Year of Construction	Historical Background/ Significance
PO-02-HB3	Old Bui O Public School	1952	Old Bui O Public School is a row of one storey flat-roofed buildings. “Bui O Public School” in Chinese characters was inscribed on the wall above the main entrance of the school building according to old photos, but it is now covered by later construction materials and cannot be identified. The school has been expanded for several times, but the old school building is still intact.
PO-07-HB18	School of Cheung and Hall of Four Virtues	After 1945	Ancestral Hall of the Cheung clan. Roof had been renovated. It used to be a study hall of the village.
CS-01-HB3	Old Cheung Sha School	1962	Cheung Sha School opened in 1962 and ceased operation in around the 1990s., The school’s name "Cheung Sha School" is still retained on its parapet.
TF-01-HB5	Former Tong Fuk School	1959	The village school was built in 1959. Some teachers were villagers. The school welcomed children from different clans and villages. The building is now the Tong Fuk Campus of Lantau International School. However, the school’s name “Tong Fuk School” is still retained on its parapet.
SH-01-HB10	Chan Ancestral Hall	1954	The site used to be ancestral hall and was donated in 1953 to be rebuilt as the Shui Hau Public School. The school was opened in 1954, refurbished in 1974 and closed in 1989. Villagers raised fund to rebuild it into ancestral hall again.
SP-00-HB1	Former Tung Wan Mok Law Shui Wah School	1960s	In 1965, the Rennie’s Mill Student Aid Project applied to the government to operate a boys' hostel and was approved. The Project applied for the establishment of an attached school in the hostel in 1971. In 1972, the first classroom was officially opened. The school has undergone several expansions since then, and finally handed over to government in 2021.
SP-03-HB15	Fan Pui School	1959	The school was equipped with teachers' quarters, meeting rooms, etc. It was the one with the best equipment and environment among the single-classroom primary schools on Lantau in the 1960s. Now the school is in a state of abandonment.



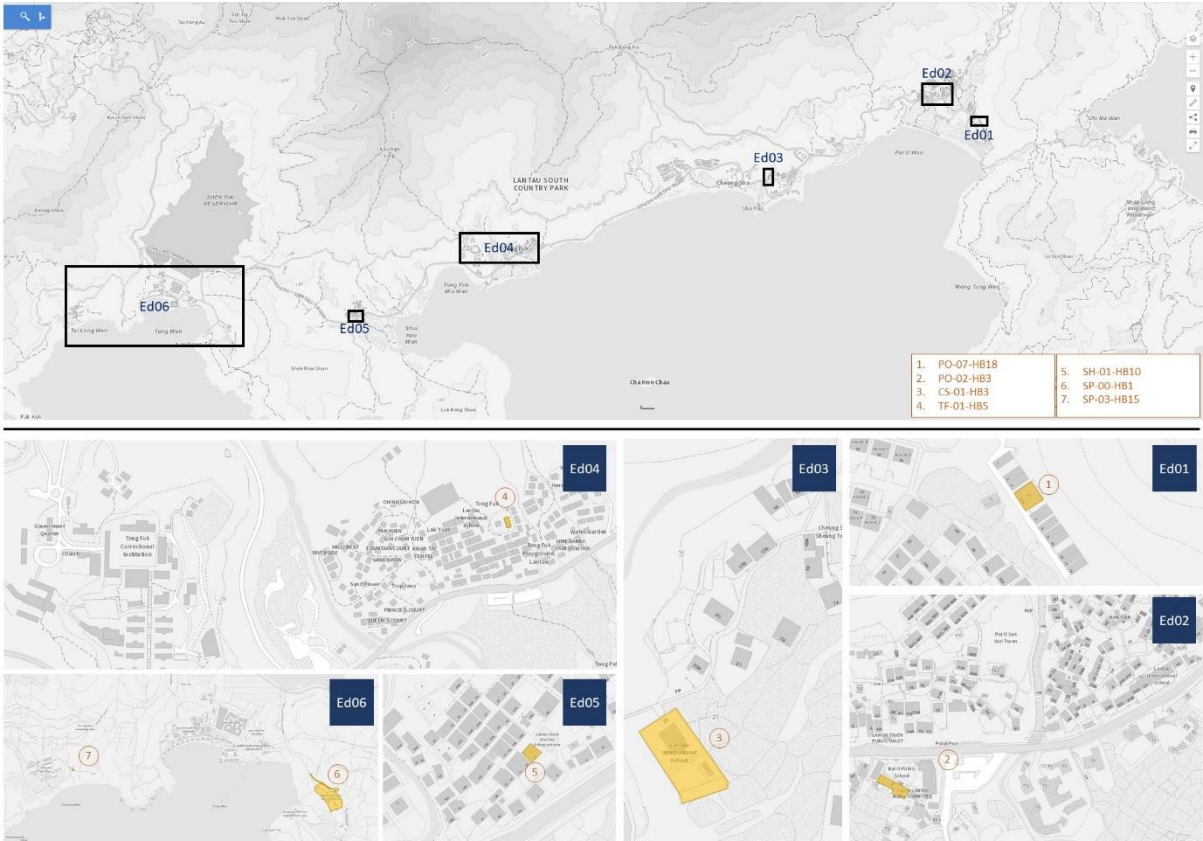


Plate 8.11: Location map of cultural heritage resources of education

## 8.5 Shek Pik Waterworks

### 8.5.1 Overview

Since Hong Kong was established as a free port, it has always been facing the problem of insufficient water supply. A wave of Chinese immigrants fleeing political and economic turmoil in mainland China arrived in Hong Kong in the 1960s. The population grew rapidly from less than 1 million after the war to more than 3 million in the mid-1960s and put a tremendous pressure on local water supply. At that time, Hong Kong was not importing fresh water from Guangdong Province and the city's water provision relied on rainwater collected in reservoirs entirely. Shing Mun Reservoir and the Tai Lam Chung Reservoir just completed in 1959 were the only operating large-scale reservoir in the territory. A serious drought struck Hong Kong in 1963 which forced the government to impose extreme measures on water restrictions – water supply was restricted to 3 to 4 hours daily. At the same time, site was found in the New Territories for new reservoirs. The Shek Pik Reservoir, which surveying work started in 1956, is one of those new reservoirs built in the 1960s to solve the water shortage issue.

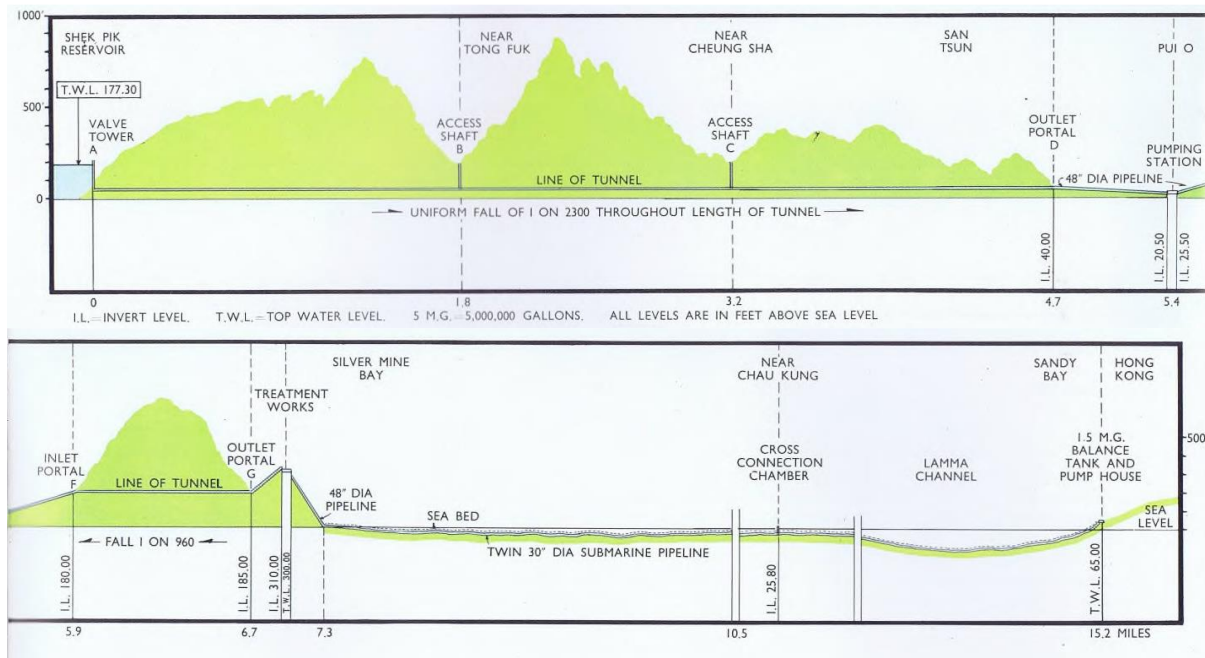


Plate 8.12: Diagram of water delivery routes and important facilities of Shek Pik Reservoir<sup>774</sup>

<sup>774</sup> Information Services Department, 1963, 'Shek Pik Water Scheme Hong Kong', Hong Kong, The Government Press.

Part of the irrigation water in Pui O and other South Lantau villages would be diverted to the reservoirs by water catchment areas, and then transported to the Silver Mine Bay Water Treatment Plant through underground tunnels in various areas of South Lantau. The water would then be supplied to the Mount Davis Service Reservoir on Hong Kong Island through the submarine water pipe located in Steel Wire Bay. Shek Pik Reservoir was the largest reservoir in Hong Kong at that time when it was completed in 1963. The catchment area of Shek Pik Reservoir covers almost the entire southern and western parts of Lantau Island. The connecting tunnels of the reservoir also affected the underground water table, making cultivation difficult in some places. The related structures are also widely distributed in different villages in South Lantau, such as the main building of the reservoir in Shek Pik, the access shafts in Tong Fuk and Cheung Sha, the outlet portal and the pumping station in Pui O, etc. In order to support the working staff of the waterworks, the research team found that the government had built a large number of residential, recreational and office buildings in Cheung Sha and Shek Pik respectively. Although these bungalows are not directly related to the operation of Shek Pik Reservoir, they have witnessed the process of exploration, site formation, villagers' migration, construction and even launching of the reservoir, and they also have important value in reconstructing the life of the waterworks personnel at that time.

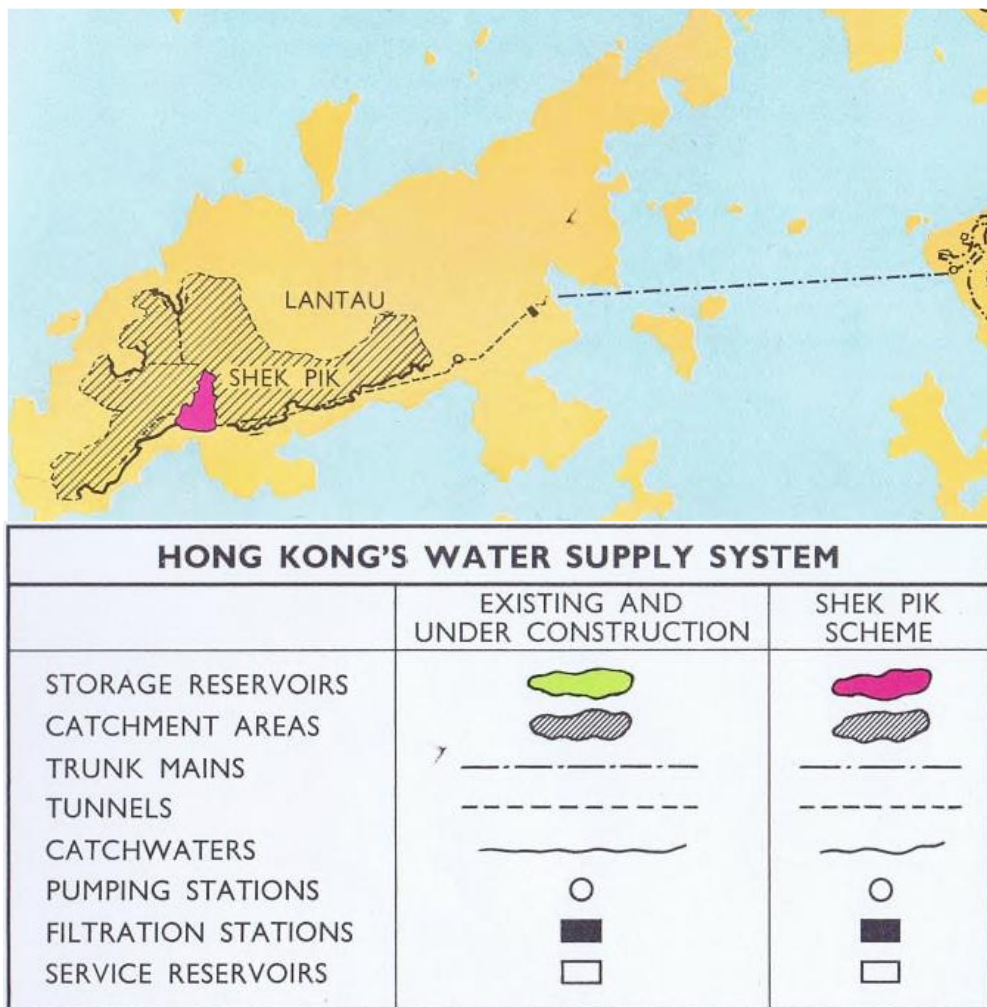


Plate 8.13: Map of water delivery routes and important facilities of Shek Pik Reservoir<sup>775</sup>

<sup>775</sup> Ibid.



In addition, although they did not directly participate in the water works, the Tai Long Wan Village near Shek Pik were mainly relocated from Fan Pui Tsuen in Shek Pik Heung. The villagers were most directly affected by the construction of the Shek Pik Reservoir. They are of great value to understand Shek Pik Waterworks from another perspective.

### 8.5.2 Opportunities and Threats

The research team preliminarily found that many sites related to Shek Pik waterworks in South Lantau are well preserved. For example, the Pui O Raw Water Pumping Station, the Shek Pik Reservoir Main Dam, the Valve Tower, the Bellmouth Overflow, and the Outlet of Discharge Tunnel from Shek Pik Reservoir Bellmouth Overflow are still in normal operation. Although the research team has not yet conducted further research and investigation on the water catchment areas and water conveyance tunnels in different areas, it is believed that the structure of the Shek Pik Reservoir located in the South Lantau area can fully demonstrate the steps and details of waterworks from water collection, storage and conveyance. In conjunction with the waterworks of Shek Pik Reservoir outside the South Lantau area (such as the Silvermine Bay treatment works, the Mount Davis Service Reservoir on Hong Kong Island, etc.), the water filtration and distribution process of the reservoir can be demonstrated. In addition, the Shek Pik Water Scheme left in Cheung Sha many bungalows which were once the temporary residence for the senior engineers. Some of the bungalows have been allocated as holiday houses for civil servants or sold to big corporations as recreational facilities for their employees and these bungalows are kept in their original state. Near Shek Pik Reservoir, there are a certain number of bungalows for water workers and are currently used by different government departments for office, dormitory and other purposes.

However, the research team also found that the land on which the water works buildings in Cheung Sha are located has been successively granted for public auctions in recent years. From the 1960s to the present, 6 of the 11 buildings that were formerly offices for water engineers and related personnel have been demolished (5 out of 6 buildings were demolished around the 3rd to 4th quarter of 2021, see plate 8.14). The research team believes that the remaining 5 buildings may face the same demolition crisis in the future, and further research is needed on their documentation and conservation plans.

In fact, the community's attention to the conservation of waterworks buildings has been increasing day by day. The research team believes that if the resources of the Shek Pik Reservoir, which are distributed in different locations, can be properly utilized, with proper explanation and interpretation, it will help the public to further understand the water conservancy development in Hong Kong from the British governing era to the present through the history and evolution of the South Lantau Waterworks Project.

In addition to the structures related to the collection, storage and delivery of water in the reservoirs, which are still in normal operation, some of the buildings where water supply workers lived, rested and worked are now operated by different government departments (for example, the bar room that supplied the engineer is now the Changsha Fire Station, the former chief engineer's office is now the Lantau South Divisional Police Headquarters, the former chief engineer's quarters are now holiday houses for civil servants, and the bungalow buildings in Shek Pik are taken over by the Water Supplies Department, the Agriculture, Fisheries and Conservation Department and the Correctional Services Department), these buildings are in good condition and have the potential to open in the short term. The research team sees the possibility of working with the operators of these buildings in the future. It is possible to

partially open these buildings for the public to hold public events related to the reservoir works and the history of the area.

Close to the reservoir are the construction workers' dormitory which is now abandoned. At present, the building is not used by any organization. If the ownership of the building can be confirmed, it will have the potential to be put into good use and become an information center for the public to understand the development of water conservancy in South Lantau.

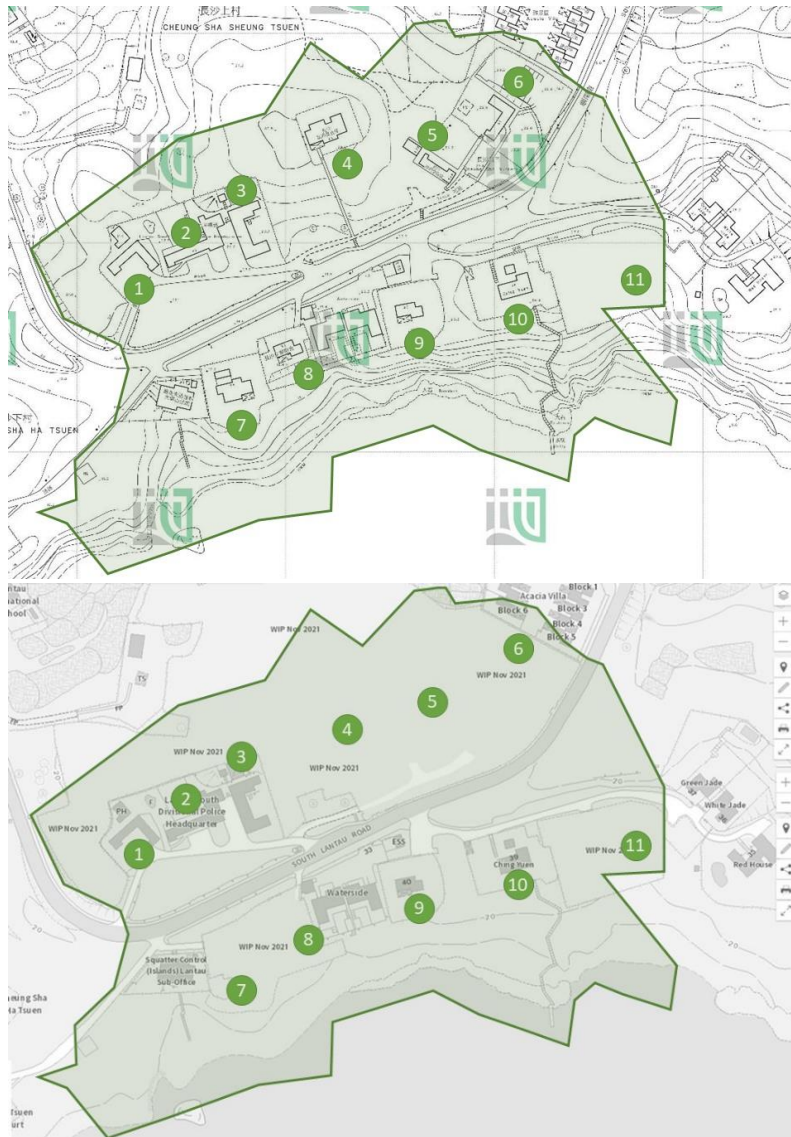


Plate 8.14: Comparison of the back office area of Shek Pik Reservoir between July 2021 (top) and the current (bottom) map. It can be seen that building no. 4,5,6,7 & 8 have been demolished. Drawn by the research team in 2022, base map taken from Lands Departments' map of 2021 and 2022<sup>776</sup>.

<sup>776</sup> Survey and Mapping Office, Lands Department, 1:1000 Topographic Map, No. 13-NE-10A, 2021.

### 8.5.3 List of Cultural Heritage Resources

Item no.	Name	Year of Construction	Historical Background/ Significance
PO-05-HB14	Pui O Raw Water Pumping Station	Estimated 1963	The Pui O Raw Water Pumping Station is part of the Shek Pik Reservoir Project responsible for transporting raw water from the reservoir to the Silver Mine Bay Water Treatment Works, which is located on the higher coast of the Lantau Island.
CS-00-HB1	Cheung Sha Fire Station	1950s to 1960s	Originally it was used as a bar room for engineers when the Shek Pik Reservoir was built. Due to the growing development of the South Lantau area in the 1960s, the building was converted into a fire station.
CS-00-HB2	Former Quarters for Personnel Engaged in the Construction of the Shek Pik Reservoir	1959	A total of 8 buildings, which were former project quarters for personnel engaged in the construction of the Shek Pik Reservoir. No. 47A South Lantau Road was the original Shek Pik Reservoir Chief Engineer's Quarter.
CS-03-HB9	Lantau South Divisional Police Headquarters	1950s to 1960s	A total of 3 buildings. Most likely these buildings were the chief engineer's office as they are close to the helipad.
CS-03-HB10	No. 40 South Lantau Road	1950s to 1960s	The building was parts of the back office of the Shek Pik Reservoir project. However, there is no clear record of the relevant use, nor any record of land sales for reference. The building is still being used, probably for residential purpose.
CS-03-HB11	No. 39 South Lantau Road (Ching Yuen)	1959	The building was parts of the back office of the Shek Pik Reservoir project. Currently, the trademark of Hongkong Land is printed outside the gate of the building. Ruins of a jetty can be found at the inshore area of the land.



Item no.	Name	Year of Construction	Historical Background/ Significance
SP-00-HB1	Former Tung Wan Mok Law Shui Wah School	1960s	Including three single-storey flat-roofed buildings lined up in the shore of Tung Wan. It is believed that they were dormitory buildings for Chinese engineers in the construction of the Shek Pik Reservoir.
SP-00-HB2	Former Hong Kong Red Cross Shek Pik Camp	1960s	The site consists of two bungalow buildings and one annex. It is presumed to be a dormitory building for Chinese engineering personnel in the original reservoir.
SP-01-HB3	Shek Pik Reservoir Valve Tower	1963	The supply draw-off of the Shek Pik Reservoir is controlled by a 162 ft. high valve tower with intakes at five different levels, accesses the tower by a three-span prestressed concrete footbridge approximately 216 ft. in overall length connecting it with the top of the dam.
SP-01-HB4	Shek Pik Reservoir Bellmouth Overflow	1963	Overflow of the Shek Pik Reservoir is dealt with a bellmouth spillway on the left side of the dam to the discharge tunnel.
SP-01-HB5	Memorial Stone of Shek Pik Heung	1963	The memorial stone is cast in bronze and set on a granite base. The content of the inscription (in Chinese) mainly includes the history of Shek Pik Heung, composition of different villages in Shek Pik Heung, and their whereabouts after the completion of the reservoir.
SP-01-HB6	Memorial Stone of Constructor of Shek Pik Reservoir Main Dam	1963	The memorial stone is cast in bronze and set on a granite base, inscribed with the name “Société Française D’Entreprises de Dragages et de Travaux Publics”, the main contractor of the reservoir main dam.
SP-01-HB7	Shek Pik Reservoir Main Dam	1963	The dam is of earth construction of 178 ft. maximum height, with a maximum width at the base of 1,160 ft., and about 2,355 ft. long at the crest, and consists of four different kinds of rolled fill.
SP-01-HB8	Outlet of Discharge Tunnel from Shek Pik Reservoir Bellmouth Overflow	1963	The discharge tunnel is of 1,660 ft. length, with 17 ft. diameter concrete lined, carried off flood water during the construction of the dam and also housed the 36-inch diameter scour pipe.

Item no.	Name	Year of Construction	Historical Background/ Significance
SP-02-HB9	Shek Pik Reservoir Construction Workers' Dormitory	1960s	There are five groups of buildings in total, which are inferred to be dormitories for the working staff during the construction of the reservoir.
SP-02-HB10	Shek Pik Depot of Water Supplies Department	1960s	A total of two single-storey flat-roofed buildings are assumed to be dormitory building for personnel in constructing the original reservoir.
SP-02-HB11	Marine Parks Management Centre (West)	1960s	There are a total of three single-storey buildings with pitch roofs, which are presumed to be dormitories for the staff of the reservoir.
SP-02-HB13	Sha Tsui Correctional Institution	1960s	The original site was handed over to the Prison Department in 1964, and most of the old buildings were converted into staff quarters for Shek Pik Training Centre. The staff dormitory building was severely damaged when Typhoon Mangkhut hit Hong Kong in 2018. Their current situation is yet to be investigated.
SP-00-CL1	Shek Pik Reservoir	1963	The Shek Pik Reservoir is located in the Lantau Country Park. To its east is Kau Nga Ling, to its west is Keung Shan, to its north are Muk Yue Shan and Sze Tsz Tau Shan. Construction work commenced in 1957 and was completed in 1963. The reservoir intercepts and gathers the gully water flowing from the neighbouring mountain ridges on its three sides. With a storage capacity of 24 million cubic metres, it was once the largest reservoir in Hong Kong during the 1960s.

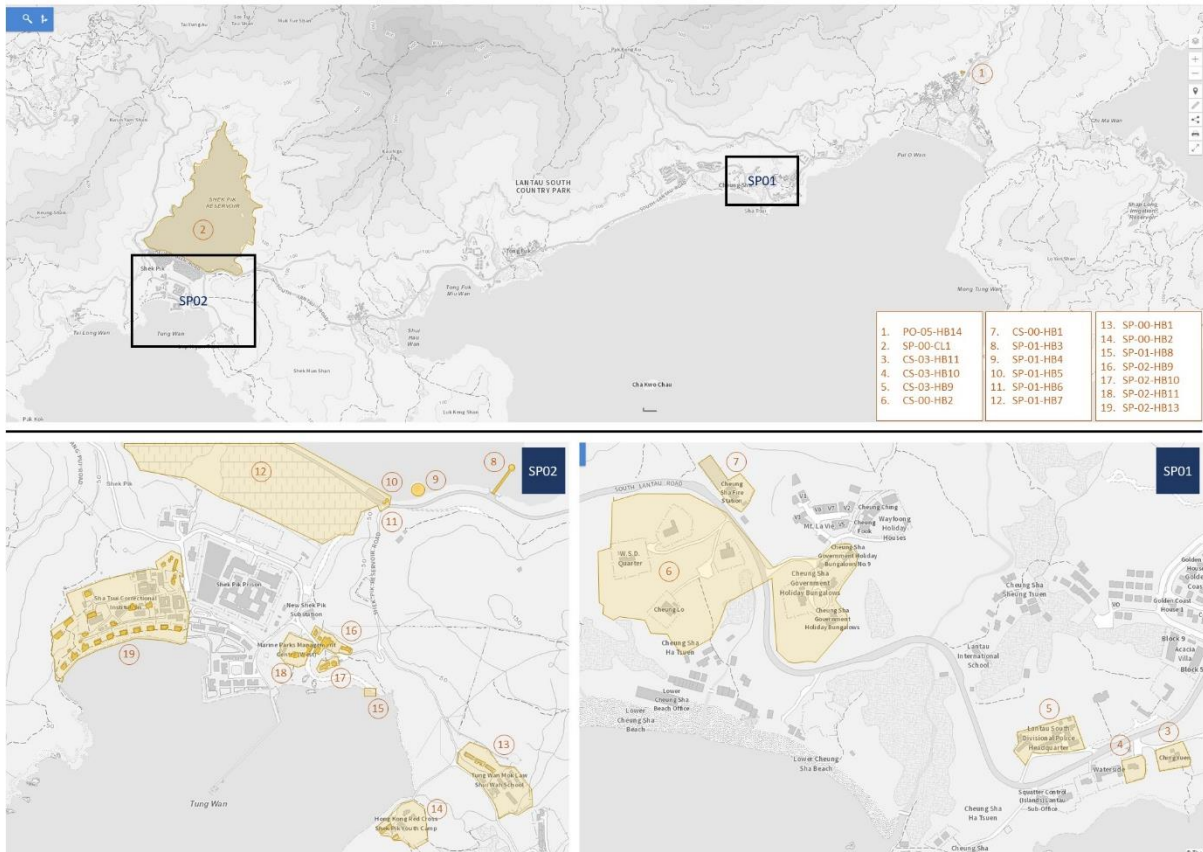


Plate 8.15: Location map of cultural heritage resources of Shek Pik Waterworks

## **8.6 Conclusion and Prospect**

According to the research findings, villages of South Lantau present characteristics of coastal communities in terms of folk beliefs, customs, traditional industries etc., while the public can understand the early rural education model and the development of water conservancy in Hong Kong from the British period to the present in terms of educational development and waterworks. Therefore, apart from formulating short, mid and long-term conservation objective, strategy and guideline for the aforementioned four villages and Shek Pik, the research team will also provide recommendation on the conservation of the entire South Lantau region in terms of folk beliefs and customs, traditional industries, educational development and the Shek Pik Water Scheme.



## Appendix - ICH Items Mentioned in the Research Report That are Listed in the ICH Inventory of Hong Kong<sup>777</sup>

Inventory Codes	Titles of Major Items	Descriptions	Page No. in the Report
2.4.2	Unicorn Dance (Hakka)	Unicorn dance is performed for celebrating festivals, birthdays of deities, ceremonies or wedding rituals in some Hakka villages and communities in the New Territories. Hakka unicorn dance has its unique movements and music rhythms	99-100
3.2	Tai Wong Yeh (Great Lord) Festival	Some communities in Hong Kong hold a festival to celebrate the birthday of Tai Wong Yeh on an auspicious date every year.	175, 372
3.4	Kwan Tai (God of War) Festival	Some communities in Hong Kong hold a festival to celebrate the birthday of Kwan Tai.	163, 310
3.7	Pa Tin Gei	Some communities in the New Territories hold the Pa Tin Gei ceremony in the first lunar month every year. As a means to purify the community, materials which symbolise dirt are collected from villagers and burnt outside the village.	335
3.8	To Tei (Earth God) Festival	Some communities in Hong Kong hold the To Tei Festival every year to celebrate the deity's birthday.	162, 164-167, 170-172, 255-258, 311-314, 372, 374
3.9	Spring and Autumn Ancestral Worship of Lineage	Some lineages in the New Territories holds an ancestral worship ceremony at the ancestral hall during the spring and (or) autumn equinox or the fourth and ninth lunar month every year; some lineages worship their ancestors at the ancestral graves during the Ching Ming Festival or Chung Yeung Festival.	159-161, 168-169, 173-174, 259, 315-316, 375-377

<sup>777</sup> Leisure and Cultural Services Department: *First Intangible Cultural Heritage Inventory of Hong Kong*, Date of Visit: 3 October 2022.

[https://www.lcsd.gov.hk/CE/Museum/ICHO/documents/10969700/23828638/First\\_hkich\\_inventory\\_E.pdf](https://www.lcsd.gov.hk/CE/Museum/ICHO/documents/10969700/23828638/First_hkich_inventory_E.pdf)

3.11	Hung Shing (God of the Sea) Festival	Some communities in Hong Kong hold the Hung Shing Festival during the second lunar month every year to celebrate the deity's birthday.	157, 274-275, 307, 398-404, 457, 459-460
3.18	Tin Hau (Empress of Heaven) Festival	Some communities hold the Tin Hau Festival on the 23rd day of the third lunar month or another date every year to celebrate the deity's birthday. Major celebrations, such as Cantonese opera performance, flower-canon lottery and parade, are held.	258, 317, 370
3.27	Hau Wong (Marquis Prince) Festival	Some communities in Hong Kong hire an opera troupe to perform Cantonese opera to celebrate the birthday of Hau Wong (Yang Liang Jie). The flower-canon associations gather to celebrate the festival.	395-396, 399-403, 459-460
5.26	Sweet Potato Cake Making Technique	Sweet potato cakes are made from sweet potatoes through the pan-frying process. On the last day of the lighting lantern ritual in the first lunar month, the villagers in the New Territories make the cakes and give them to the families with new-born sons.	335
5.89.1	Inshore Fishing	Inshore fishing consists of longlining, purse-seining, stern trawling, "hang silver shrimp", hang trawling, gill netting and shrimp trawling.	254

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### *Interview*

- Interview with Mr. Chan Chou-wing, villager of Shui Hau on 30 March 2021.
- Interview with Mr. Wan Tung-yat, the village representative of Pui O Lo Wai Tsuen on 2 May 2021.
- Interview with Shui Hau granny on 14 May 2021.
- Interview with Mr. Tsang Loi Shou, villager of Cheung Sha Sheung Tsuen on 23 Jul 2021.
- Interview with Mr. Tsang Loi Shou, villager of Cheung Sha Sheung Tsuen on 17 Aug 2021.
- Interview with Mr. Chan Chou-wing, villager of Shui Hau on 8 Oct 2021.
- Interview with Mr. Chan Fung-mink, villager of Shui Hau on 9 Oct 2021.
- Interview with Mr. Loong Tsz-wai, villager of San Shek Wan Tsuen on 12 Oct 2021.
- Interview with Mr. Wan Tung-yat, the village representative of Pui O Lo Wai Tsuen on 23 Oct 2021.